A The greate Turke and his Cruelty in Ger-
-many B his Conversion by the Bible C The
Donnfall of the Pope and his Religion in 1666

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PROPHECIES

Of { *Christopher Kotterus,*
Christiana Poniatovia,
Nicholas Drabicius.

Three Famous *German* Prophets,

Foretelling

Forty years agoe this preſent Invaſion of the Turks into the Empire of *Germany*, and the Events that will enſue. The miraculous Converſion of the Great *Turk*, and the Tranſlating of the Bible into the Turkiſh Language.

Predictions concerning the Pope, Emperor, and King of *France*, with the ſudden deſtruction of the Popiſh Religion in the year 1666.

Preſaging alſo the uniting of all Religions into one viſible Church, and how that Church ſhall be Governed by Biſhops, *&c.*

Many of theſe Prophecies were very much deſired by the late King of *Bohemia*, and were preſented to him By the Learned and Eminent Proteſtant Divine *Comenius*, and by him made publick.

Tranſlated out of the Latine by *R. C.* Gent.

Licenſed and Entered according to Order.

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BIBLIOTHECA BODLEIANA

To the most Illustrious and most Excellent

PRINCE RUPERT,

Count Palatine of *Rhine*

AND

Duke of *Cumberland*, &c.

May it please your Highness,

That the King your Father of never to be forgotten Memory, did so often desire to peruse, do here of their own accord, with much Humility address themselves to kiss your Highness's hand. They are the Prophecies of Kotterus, *now in English, which many years since were presented to the King your Father in* Holland, *and were most acceptable to his Sacred Majesty.*

I have annexed to them the Visions and Prophecies of two other famous Personages, whose Memories do yet flourish in Silesia, Moravia *and* Bohemia, *and their inspirations tending so often to the advancement of the Majesty and Glory of your Royal Family, I thought I was obliged, as well by Religion, as Gratulation, to give your Highness (who are the Mirrour both of Arms and Arts) a sight of these Results of Providence, assuring you, that what are the Presages of three Prophets, is the constant Expectation, and the Prayer of Him, who is,*

Your Highnesses

most humble and

most devoted Servant,

Robert Codrington.

THE PROPHECIES,

Of the three famous and eminent Prophets in *Germany*, foretelling long ago, the present invasion of the *Turks* into the Empire of *Germany*, and the events that will ensue.

As also Prædictions concerning the Emperour, Pope, and King of *France*, with the conversion of the *Jews* and *Turks*, &c.

MAny Learned and Reverend Personages, and some of the *Roman* Church themselves, have foretold the Ruine and the Downfal of the Pope: amongst whom hath been *Joachimus* Abbot of *Calabria*,

The Popiſh Prieſts themſelves have foretold his overthrow.

who flouriſhed in the 13 age after the Aſcenſion of our Saviour, and *Robertus Gallus*, who by many Orthodox Divines, is recorded to have ſeen the *Pope* of *Rome* in the form of a Dragon.

Not long after him, lived *Johannes de Rupe Sciſſa*, whom *Pope Innocent* the fourth committed to priſon for preaching againſt the pride and avarice of the See of *Rome*, and preſaging a Reformation to come: There was contemporary with him a certain Monk, named *Hayabalus*, who proved the *Pope* with his Cardinals to be Antichriſt.

After him lived *Theodorick* Biſhop of *Croatia*, and a Virgin called *Mechtild*, who both of them propheſied the ruin of the See of *Rome*, and the Reformation of the Church: In that Age of the world or preſently afterwards lived *John Hus*, the firſt Reformer of the Church in *Germany*, who ſuffered the flames of Martyrdom at *Conſtance*, whom God at that preſent inſpired with the Spirit of prophecy, inſomuch that at the ſtake, he pronounced theſe words; *After one hundred years you ſhal anſwer to God and to my ſelf: Now you do roaſt a Gooſe,* (for *Hus* in the *Ger-*

man tongue signifies a Goose) *but a Swan shall come after me, over whom the Fire shall have no power*, which prophecy was afterwards fulfilled in *Luther*.

But there were none that prophesied the fall of the Pope of *Rome* more fully or more plainly, than *Christopher Kotterus*, and a Virgin descended of a noble Family, named *Christina Poniatovia*, together with a third Person, whose name was *Nicolaus Drabitius*, of whose wonderful Revelations we shall in order give you a true account.

The Kingdom of *Bohemia*, as it was the first, that did shake of its obedience to the Church of *Rome*; so it was the first, that felt the fury and the flames of Persecution. for the two great Professors of the Truth *John Hus* and *Hierom* of *Prague*, in the years 1414, and 1415 being both brought before the Council were both condemned to the flames of Martyrdome: and the Empire, of *Germany* by the suggestion of the Pope, being stirred up to make Warre upon *Bohemia*, the Sword devoured throughout *Bohemia*, for the space of seventeen years. After this followed the persecution by the Council of

Trent, and the Orders and Edicts from the Emperour, were iſſued out for the utter deſtroying of the reformed Religion, and the baniſhing and ſuppreſſing the true Profeſſors of it.

But God left not himſelf without witneſſe, for by extraordinary Revelations, he gave advertiſements by ſome peculiar perſons of wonderfull Revolutions to come; as of the Deſtruction of the Great Beaſt, by which the Empire of *Germany* was portended, and of the fal of the proud Perſon that did ſit upon it.

By the great Beaſt is meant the Empire of Germany, and he who rides on it the Pope.

In the year 1616 *Chriſtopher Kotterus* foretold the great war to inſue in *Germany*, at what time *Germany* and *Bohemia* were in a moſt quiet condition; neither was there the leſt ſuſpition of any trouble to appear. The truth, of this prædiction, *Germany* found thirty years afterwards, and ſhall yet finde the burden of the prophecy to grow upon her with greater violence And indeed what part is there in *Europe*, which doth now enjoy ſo great a Peace as *Germany* did at that time? two years afterwards *Kotterus* brought this Revelation to the chief Magiſtrate of *Sprotovia*, the war in *Bohemia*, being new begun

begun: but *Germany* at that time did think her ſelf ſecure, much more did other Nations, who thought themſelves more removed from it.

This Univerſall trouble, to be all the world over, was again preſaged by him in the year 1620, when there was a Peace every where but in *Bohemia*: he preſaged that a time will come, when many thouſands of Horſe ſhould march from the Eaſt to the North, and from the North to the Weſt, into the upper parts of *Germany*; and that the Army ſhould be divided into ſeven bodies, according to the number of the Commanders.

He ſhewed what would be the event of that moſt bloody war; which is, that God, according to his mercy, wiſedome, & power ſhould wonderfully glorifie his Name by the Converſion of the *Gentiles*; & that this Converſion ſhould admirably begin with a great Monarch of the Eaſt; whoſe example (he himſelfe being the moſt eminent perſon on the Earth) other Nations ſhould follow with him; notwithſtanding by reaſon of his great infirmity, not onely as he is a Man, but as ignorant of the worſhip of the true God, that God

The great Turk to be a Convert after his Victories in Germany, and to turn Chriſtian.

ſhall make his power viſible to him by many great Miracles; at which he being aſtoniſhed, ſhall become a Convert unto Chriſt.

He proceeds, by foretelling what will be the ſucceſſe by the Atchievements of theſe Warriours; which is, that by their valour the Moon and the Lyon ſhall receive a greater ſplendour. By the Moon, moſt commonly the Church is underſtood, and ſometimes more particularly ſome principal defender of it: Moreover, theſe men of War ſhall overthrow a certain Tree, wonderful for its height, that is to ſay, ſome great Houſe, or Prince, moſt eminent for the preſent, and more conſpicious than all others, as was the Tree of *Nebuchadnezzar*.

That which is ſpoken of the converſion of the *Gentiles*, or the Nations, is further illuſtrated by the Embleme of a Bell of a ſtupendious magnitude, whoſe Sound was heard over all the Earth; *That is*, The Goſpel ſhall be preached unto all Nations: And, to the hearing of God's Word, men are commonly called by the ſound of a Bell.

From Revelations in general, *Kotterus* doth

doth deſcend to Revelations in particular to one perſon, To *Frederick* the late King of *Bohemia*, where what is ſpoken of him hath relation to his whole Family; which in theſe words he doth expreſly intimate, *Fredericus initium fecit, poſteri continuare debent. Frederick* did begin it, his poſterity are to continue it. And two things in this Prophecy of him are remarkable:

The firſt is, that by his overthrow there ſhall no peace in *Germany*, enſue upon it, but a greater flame of War ſhall ariſe; not for the Intereſt or the Cauſe of *Frederick*; but that God will raiſe an Army, by which to puniſh the ſins of *Germany*. Which afterwards came to paſs by the King of *Denmark*, by *Tilly*, *Wallenſteyn*, and others; and afterwards by the *Swedes*, and their Confederates: And which ſhall ſhortly more violently be proſecuted by the Armies of the Eaſt.

The calamity which *Germany* ſhall endure for the ſpace of thoſe thirty years, ſhall be but little; and inconſiderable to thoſe unſpeakable ſorrows which the multitude of her *Eaſtern* adverſaries ſhall bring upon her; for God hath put the

By the Armies of the Eaſt, is meant the Turks.

Rod of his preſent wrath into the hand of the Lord of the Eaſtern Nations, and *hath commanded him to make war againſt it.* And moreover, this Prophet doth affirm, that he is commanded by God to declare unto all the Lords, Earls, Princes, and Potentates of the Empire, to look unto themſelves, if they would avoid the terrible hand of this Executioner; and to take care, leſt they come under his power and drink of their own Blood: And this doth enforce him to cry out aloud; *Woe unto Caſar, woe unto the Kings and Princes! for there ſhall come upon you Hunger, and Famine, Warre and the Effuſion of Blood. O You, the Potentates of* Germany, *who now, with pampered Horſes, are carried in rich and ſtately Coaches, take heed leaſt the Birds of the Air do carry your Bodies in their ſtrutting gorges over Seas, and Rivers, into other Countries.*

The Calamity of the *Swediſh* war is but the prologue only to this dreadfull Judgment, which is committed to the charge of the Governour of the Eaſt, to execute againſt you: for the more merciful *Swedes* did leave the Nobles of *Germany* in their dignities; but theſe Eaſtern Adverſaries ſhall

The Turks

ſhall not give the leaſt reſpect unto their Dignity or Greatneſſe. It is high time therefore to provide for their ſafety, by a thorough repentance, which is needfull indeed to every one, who will be carefull to avoid the Fire of Hell.

As to the time, for the final ruine of the Pope of *Rome*; *Kotterus*, in the eighth Chapter of his Prædictions, and the ſeventh verſe, doth ſet down four numbers, 1621, 1622, 1623, 1624. And ſaith of them, *That theſe four ſhall conſummate thoſe things which God hath decreed in his Councell*, And in the eighth verſe he ſaith of them, *Three wonderful things ſhall come to paſſe in the eyes of Men.*

The Time of the final ruin of the Pope of Rome.

1. *There ſhall be a Triall for the diſcovery of Hipocrites.*

2. *One ſhall fall from his Throne, and never again recover it.*

3. *The Pope, with all his proud Train, ſhall be humbled in the Duſt, and be conſumed into nothing.*

The better to underſtand the meaning, of theſe numbers, there is more to be conſidered.

Firſt, From whence that Number doth begin.

Secondly,

Secondly, How it is placed in the *Account,*

Thirdly, How thoſe three wonderfull things may be contained in the four numbers already mentioned.

To the firſt: *From whence, or from what year the beginning of this Numeration ought to be*, is expreſly mentioned in the fifth Chapter, and the one and thirtieth Verſe; which is from the taking of *Prague* which was at the end of the year 1620. The following year therefore, which is the year 1621. is to be the firſt in thoſe four Numbers. And this muſt be the *Terminus à quo*, or the Term from which we muſt begin, *viz.* the year 1621.

To the ſecond, *How this number is to be placed.* In the placing of this number, the *German* Proteſtants, after the taking of the City of *Prague*, did commit a great Errour, and conceived that all the Commotions of the Warre would have ended with thoſe four years, 1621, 1622, 1623, 1624. and when the year 1624 was paſt, and the calamities of the War did ſtill increaſe, they were extreamly troubled at it; and afterwards out of the inconſiderate deſire of a ſpeedy deliverance from their

their oppreſſion, they would ſnatch at any other number, but always at the ſhorteſt. And this they did without any ground at all; which was the reaſon that the Event did not anſwer their Expectation. But now, on the better obſervation of the Revelation of *Kotterus*, concerning this particular, the Spirit, *cap.* 8. *verſ.* 10. hath expreſly ſhewed how thoſe numbers are to be compoſed; which is to be done thus: by the due ordering of the laſt Cyphers of thoſe four numbers.

1
2 } In this number, the Spirit ſaith, there
3 } lyeth a myſtery, which is 10.
4
10

And this will ſerve as a Key for the better underſtanding of the other Numbers; and moſt probable it is, that the reſt of thoſe four numbers are in the ſame manner to be computed, and to ſtand under one another as theſe laſt numbers of 1, 2, 3, 4. which make ten. As thus.

The

The laſt number contains. 1 1 1 1 The next unto it, 2 2 2 2

which makes 4 which makes 8

The third number containeth 6 6 6 6

which makes 24

which 4, 8, and 24, being put together, do make 36; and with the firſt ten above ſpecified 46.

The tumults therefore of war were to continue 46 years; which if you adde to the year 1620, when *Pragne* was loſt, there will ariſe the year 1666, which number 666 is mentioned in the Apocalyps. Neither is it any thing unuſual to men to paſſe by the greateſt number unmentioned as being moſt known. For Example ſake; If I demand of one, in what year he was born; and he makes anſwer, In ſix hundred and three, I preſently collect that the year one thouſand is implicitely underſtood. The ſame number 666 doth appear

pear in many other places of his prophecies.

As to the third thing, neceſſary to be underſtood, which is, *How thoſe three wonderfull things, are contained in thoſe four numbers, and what is the proportion and harmony*, that thereby is meant. You are to conſider, that it is uſual in *Daniel*, but moſt frequent in the *Revelations* of Saint *John*, in prædictions to make mention of *a time, two times, and halfe a time*; the like is to be found in *Kotterus*, and others.

It will follow therefore, that

the numbers { 1, 2, 3, 4 } do ſignifie one time.

10

The ſecond and third numbers put together, { 62, 62, 62, 62 } do ſignifie two times.

24: 8:

The

The firſt number { I, I, I, I } doth ſignifie halfe a time.

4

which all put together do make 46, as hath been already ſhewed.

The firſt time therefore are *ten years*, which from the year 1620, after the taking of *Prague*, do run up into 1630: In this firſt ten years, there ought to come to paſs the *firſt wonderfull thing* (as above is ſpecified) *which is the time of Triall for the diſcovery of Hipocrites*; and this, in the Eyes of all men, was fulfilled; when by the continual victories of *Ferdinandus Cæſar* for ten years together; by military inſultations and oppreſſions; by Impriſonments, and Proſcriptions, and other kind of torments, multitudes of Profeſſors being troubled in their minds, did ſtartle from the known Truth, and ſome others, who had been haters and perſecutors of the truth were converted to it, and became true Believers.

The two times, which do ariſe out of the addition of the four two's, and the four

four ſixes, to wit, 32 years, do ſhew in what time the ſecond wonderfull thing ſhall come to paſs, which wonder is *cap.* 8. *verſ.* 6. *There ſhall one fall from his throne, neither ſhall he ever recover it again, viz.* In thoſe 32 years, the beginning of which 32 years, is to be taken from the year 1630, in which the number of the firſt time, *to wit*, of the ten years, ended; therefore in the year 1630, his throne, who is to fall muſt begin to be ſhaken with War, and to totter untill the final everſion of it. And this concuſſion of it is to continue for the ſpace of two and thirty years, that is, for the two times.

This was fulfilled, when in the year 1630 *Guſtavus* King of *Swedland* advanced into *Germany*; & not long afterwards did, firſt of all, give a great blow to the falling throne, having overthrown *Tilly* at *Leipswich* with his invincible Army.

This war, or the animoſities of it, is to continue for the ſpace of two and thirty years: for although the peace at *Oſnabrook* did give a little reſpite, yet it did put no end unto it. Therefore this peace, *cap.* 10. *ver.* 50, is ſaid to continue *but for half an hour*: and indeed how ſhort a time is

that;

that; they, who labour with great toyle all the day, do finde but a little refreſhment in the compaſſe of halfe an hour, and *Germany* did not long enjoy this Peace.

Rome to be overthrown in four years which are already begun.

Halfe of a time doth follow, *to wit*, the four years, for the deſtruction of the Pope, and the *Rabble* that attend upon him. Now to bring, ſo great a change upon all *Italy*, and to ſubdue *Rome*, and all about it, in the compaſſe of four years, is no long time; it doth not therefore derogate from, but rather confirme the truth expreſſed in the *Revelations*, Babylon *ſhall fall like a Mill ſtone*; and God will perform this great work by men, who had need of time to perform what they undertake, and not by Angels, who need no tract of time for the performance of the execution committed to their charge: Moreover the Almighty in his words doth allow ſome ſpace of time, that the ſlow workings of men, might the better conſider of it, and more thoroughly perform it. If therefore ſo great a Power and Majeſty, as the Pope doth challenge to himſelf, ſhall fall unto the Ground in the compaſſe of four ſhort years, who will not wonder at it? Paral-

Parallels to theſe three wonders, are thoſe three things, which follow in this Prophecy.

1. The Firſt, there ſhall be taken from the Beaſt his ſight and underſtanding.

2. Secondly, his ſtrength, power, and pride ſhall be taken from him.

3. Thirdly, his glory and ſplendor ſhall periſh.

It is moſt certain, that by the Beaſt, the Empire of *Germany* is underſtood, as is expreſly to be ſeen, in the tenth *chapter* of this Prophecy *ver.* 40, 41, 42. But the taking away of the ſight and underſtanding of this Beaſt was fulfilled from the year 1620, to the year 1630 by the perpetual victories of *Ferdinand* the ſecond: for after the loſs of *Prague*, *Mansfield*, *Durlach*, *Karmour*, *Bethlem*, *Gabor*, the King of *Denmark*, the Duke of *Weymar*, and whoſoever elſe did oppoſe him, did only ſerve to make his Conqueſts the more illuſtrious, with which being puffed up he made War upon the Conſciences of men, by impoſing on them to follow and believe, that which they ought not to give conſent unto: another blindneſs was, that in the year 1630 he undertook a Warre in *Italy*; by which

he made the King of *France* his enemy; and to this pertains the judgement of a great Baron of *Moravia* (though otherwiſe a great friend and follower of the Emperours) made of him when ever he heard, that his forces had taken *Prague*: This (ſaid he) will be the beginning of the Ruine of the Houſe of *Auſtria*. The ſtanders by inquiring after the meaning of this paradox he made anſwer to them, *I am not ignorant how inſolently the Houſe of* Auſtria *do abuſe their victories, which other Princes will not indure; neither God himſelf, if he ſhall go about to oppoſe his Church.*

2. The ſecond Parallel is, that his pride and his ſtrength ſhall be taken from him, and that withinthe poſitive terme of the *two times*, which was fulfilled by the many victories of the *Swedes*, from the year 1630, to the year 1632.

3. Thirdly, there ſhall be taken from the Beaſt his glory and ſplender: In which prædiction the Pope as well as the Emperour is implied; and this ſhall happen from the year 1662, to the year 1663, which is the terme of the *halfe time*.

He concludes, happy is the man, who ſhall

ſhall live to this time: for fourteen years afterwards, *viz.* in the year 1680, the Nations and People being reduced into the lap of the Church, the building of the new *Jeruſalem* is immediately to ſucceed it. Concerning which *Kotterus* hath many great and Glorious Revelations,

But herein the error of the Millenaries, concerning the bodily return of Chriſt, and his reigning on earth in his own Perſon before the end of the World, is to be reproved: *In* the ſame manner, the bodily reſurrection of the Martyrs and of the reſtoring of the Kingdom of *Jeruſalem*, and other carnall Pomps and delights (according unto the dreams of the *Jews* and of *Cerinthus*) are to be rejected; Nevertheleſſe, that Chriſt ſhall reign here in his Power, and the Goſpel of Truth be moſt gloriouſly propagated, may appear in many places of the holy Text.

Having given you ſome light, for the better underſtanding of theſe Prophets, before we deſcend unto the Prophecies themſelves: we ſhall in this place, give you a brief account of their Lives, as we have received it from *Comenius*, who hath been elaborate in them. We ſhall begin

with the Life and Prophecies of the firſt; and deſcend to the other two as they do follow in time and order.

The Life and Prophecies of Chriſtopher Kotterus.

THe Miniſters of the Reformed Churches of *Bohemia*, being baniſhed from thence, in the year 1624, by the Edict of *Ferdinand* the ſecond, at that time Emperour of *Germany*; *Johannes Comenius*, who compiled this Hiſtory of theſe three Prophets, was forced to forſake his Charge of the Miniſtery of the Goſpell in *Bohemia*; and to flie for his Religion and his Conſcience, into *Sileſia*; which at that time, was famous, for her Charity to the true profeſſors of the Goſpel of Chriſt. Here he firſt underſtood, of the Viſions and Prophecies of *Chriſtopher Kotterus*; to which at the firſt, he gave more wonder than belief; but being much incouraged and comforted to underſtand thereby, what great deliverance God, in his good time, would give unto his Church, he determined with himſelf to empoly more time

time and Circumſpection in examining the truth of the Prophet, and his prophecies, to which purpoſe having acquainted himſelf with divers Reverend Divines, he communicated this buſineſſe to them, which ſo ſtrangely did affect him: and being more fully ſatisfied by them of the truth of it, he tranſlated the Copy of the Viſions and Prophecies into the Bohemian tongue; which not long afterwards, for the Novelty and Wonder of it, was tranſlated by another, into the German tongue. In the mean time *Comenius*, underſtanding that *Kotterus* lived at that time in a City called *Sprotta*, which was not far from the place where he did lead a baniſhed life, he reſolved with himſelf to make a journey on purpoſe thither, to be better informed of the Man, and his Revelations.

Being come to *Sprotta* in *Sileſia*, he found the Houſe, but could not find the perſon of *Kotterus*; for, at that time, he was ſent for to *Berlin* by *Willhelmus*, Prince Elector, and Marqueſs of *Brandenburgh*, who being much affected at his Prophecies, was tranſported with a delicate deſire to ſee him, He was there

ſtrictly examined by *Pelargus, Superattendant General* of the Churches of the whole Marquiſate; and by Doctor *Fuſſelius*, chief chaplain to the Elector, to know by what Spirit he did write: who both, being amazed at the excellent anſwers he did give them, did diſmiſſe him with great reſpect.

In the mean time, his Prophecies being diſperſed in *Sileſia, Bohemia*, and in *Germany*, in printed Copies, and in Manuſcripts the Fame of this great *Prophet*, arrived at the Ear of *Frederick*, King of *Bohemia*; who, the City of *Prague* being loſt, and the war unhappily managed in *Bohemia*, was at that time in *Holland* with his Royal Conſort *Elizabeth* Daughter to *James* the firſt King of *England*. And having heretofore ſeen *Kotterus* at *Wratiſlaue*, and diſcourſed there with him; he had a great diſire to peruſe the entire Book of his *Prophecies*: he therefore did ſend an Expreſſe to his own Mother *Juliana Auſtriaca*, who lived then at *Berlin*, with her Daughter, the Electreſſe of *Brandenburgh*, to procure them for him.

The Care and Charge of this was committed

mitted by the Queen Mother to *Ladiſlaus de Zerotim* Pro-Marqueſſe of *Moravia*, by whoſe procurement a copy of the Prophecies was accurately written, and the book was bound up moſt richly; but being prevented himſelfe by ſickneſſe, he deſired *Commenius* to take the pains to carry it to the King in *Holland*, which accordingly he did; and having gained acceſſe by the means of the chiefeſt of his Chaplains, Doctor *Altingius*, he made his Addreſſe unto him in theſe following words.

Comeniüs his Speech to the late King of Bohemia concerning theſe Prophesies

May it pleaſe your excellent Majeſty,

I Know in this great tryall of your Faith, and Patience no divine Comforts can be wanting to you; and that you may ſay with the Prophet David, Unleſſe thy Law, O Lord had been my comfort, *&c. But ſince our good GOD doth never fail to ſend comfort unto thoſe, even by extraordinary means who are afflicted for the Truth; of which (if ever in any Age) thoſe many Wonders may be numbred; which, both in Heaven and Earth have been ſeen in this. As alſo ſome Revelations made by certain Perſons of undoubted credit, declaring wonderfull things*

of the ſudden mutation of Affairs in the world: and, amongſt thoſe more eſpecially Kotterus *of* Sprotta *in* Sileſia, *who was preſent with your Majeſty at* Wrattiſlaue, *and with his own mouth declared ſome of them unto you: Whoſe Prophecies ſince they are now recorded in writing, and your Majeſty, with your poſterity and other Relations, do ſeem to be much intereſted in them; It was thought a great fault in thoſe who had the cuſtody of them, not to preſer them to your Majeſties obſervance; not that any Neceſſity is impoſed on your moſt Excellent Majeſty preciſely to believe them, but that they may be preſerved for a teſtimonie to times to come in a ſafe Library; that ſo if the paſſages herein contained be fulfilled, and made manifeſt, no man may ſuſpect or calumniate the Truth thereof, As alſo that thereby we may wait on the Divine Providence for the diſpoſing and ordering of ſuch things to their deſign'd Events. For, if we deſpiſe not to underſtand Political Diſcourſes, or Aſtrological Predictions, or the Conjectures of Wiſe men concerning the imminent mutation of Affairs, Why ſhould we neglect theſe things proceeding from a higher Principle? Care hath been taken therefore,*

therefore, that a Copy of them ſhould be tranſcribed from the Original, which I here do moſt humbly preſent unto your Majeſty.

The King having taken the Book into his hand, and looking upon it, ſaid, *What! Is it of ſo great a Bulk?* For it was of royal Paper, and folded into a *quarto*, and written in a very fair and legible letter. After he had opened it, and obſerved the picture of a man ſtanding in the midſt of a great army, to whom a golden Book was offered; He demanded, what was the meaning of it: and anſwer being made, that *The Converſion of the Turks was thereby preſaged.* What! *And muſt they be converted alſo*, ſaid the King? And commanded *Comenius* to give him the ſcope of the Prophecies throughout all the Book; which being done, the King ſaid, *GOD grant a deliverance to the Church from all her perſecutions, and a propagation of the Goſpel amongſt all the unbelievers*; and having ſpoke thoſe words he graciouſly diſmiſſed him.

In the yeare 1626. *Kotterus* took a journey into *Bohemia*, being invited thither by many of the Nobility, and ſome of

of the Reformed Miniſters, who privately where protected by them in that Country. Continuing amongſt them for a certain time he reſolved with himſelf to travel to *Clogovia*, although he was much diſſwaded from it by his friends. Here it pleaſed God, that in the year 1637. on the 2. of *January* he was diſcovered, apprehended, and hurried to priſon; where he lived for the ſpace of three months in extream miſery; and had never come out of it with Life, had it not been by the ſudden and moſt unexpected death of the Fiſcal his greateſt Enemy.

But he being taken out of the world, *Kotterus* not long afterwards was taken out of priſon; and being ſentenced to ſtand in publick on a market day with a paper on his forehead to ſhew the nature of his offence; as a falſe *Prophet*, he became a ſpectacle to the whole City, for the ſpace of an hour; which being expired, one of the Officers brought him unto the Gates of the City, and commanded him to come no more into it, nor into any other place in the Dominions of the Empire, under the pains of death.

He departed therefore into *Luſatia*, at that

that time under the juriſdiction of the Elector of *Saxony*, were he ſpent the reſt of his Life; with his Wife and Family in great tranquillity, and was tranſlated unto a better Life in the year 1647.

The Viſions and Revelations of Chriſtopher Kotterus, *concerning the ruine of the* Roman *Empire, together with the Pope of* Rome.

ON the 11. day of *June.* in the year of our Lord 1616, there firſt of all appeared an Angel in the ſhape of a man to *Kotterus* as he was going forth, and ſaid unto him; *Friend, ſtay a little, I muſt deliver ſomething to you, which you muſt declare to the Eccleſiaſtical and Civil Magiſtrates.* *Kotterus*, being amazed at this Summons and knowing not what to ſay, the Angel proceeded and told him, *That the Anger of God was kindled againſt Mankind; and that in fury he haſtened to inflict puniſhment on them, unleſſe they repented; & above all things, he will puniſh them for their Pride and Impurity, and for the contempt of God, and of his Word.* Having ſpoke

ſpoke theſe words, the Angel vaniſhed from his ſight; but five days afterwards he appeared to him again, and repeated the ſame things.

The ſecond Viſion in the year 1619.

April 14.

But *Kotterus*, being overcome by the counſel of ſome of his friends, who perſwaded him to the contrary, the Angel appeared to him again in the ſame form as before, and demanded of him, *If he had performed what he had commanded him? Kotterus*, not knowing what Anſwer to make, did ſtand like a dumb man; but the Angel lifting up his eyes to heaven, ſaid, *Not unto us, not unto us, but unto thy Name O Lord give the glory.* And turning to *Kotterus*, he ſaid, *Wherefore did you neglect to do as you were commãded? hath not Almighty God deſerved better at your hands? It is he, who hath created you, redeemed you, and ſanctified you, and regenerated you to the hope of eternal life. It is he, who for your ſake delivered up his own Son to death: And do you refuſe to ſpeak a word or two for his ſake, & to offer up your ſelf an Inſtrument for the performance of his work? I pronounce unto you, If you do it not, you ſhall have no quiet*

Kotterus his call from God to the function of a Prophet.

in

in your heart; and moreover, your name ſhall be blotted out of the Book of Life. Why are you afraid of Men, more light than the whiſpers of leaves blown by the wind, of whom indeed you ſhall receive a threefold cenſure? 1. Some of them ſhall threaten you. 2. Some of them ſhall admire you. And 3ly. Others ſhall give no regard unto you. But do you take heed that you lay not ſuch things to your heart.

After this, the Spirit began to inform him, that the face of the preſent Times was partly *cleer*, and partly *clowdy*; *Cleer* and *joyfull*, becauſe they are the Times of Grace, in which the light of the Divine Truth, hath ſhined upon men with ſo pure a ſplendour; *Cloudy* and *ſorrowful*, becauſe men refuſe to ſee this light, and had rather have their hearts darkned with Errours and Infidelity. At the laſt, he pronounced; *Unleſſe that men do earneſtly reſolve, and endeavour to amend themſelves, GOD will moſt grievouſly puniſh them with Fire, Sword, Famine, and Peſtilence.* And giving his right hand to *Kotterus*, he admoniſhed him to put off all Fear, for no evill ſhould come unto him; and afterwards he added, *I will accelerate my word*

word to perform it; and having ſaid ſo, he vaniſhed away. *Koternus* being left alone ſtood ſtill at firſt, as being loſt, in a great amazement: and preſently afterwards, looking round about him, he beheld on the one ſide a Company cloathed in white, ſinging and rejoycing; and on the other ſide of him, a Rabble all in black, groaning and howling: and being amazed at this Viſion, he made haſte to his own houſe, and on the 9 of *Auguſt*, at a full meeting of the Senate of the City, he declared all theſe things unto them.

The third Viſion, in the year, 1620. Aug. 1.

The Angel that was ſeen before, did appear unto him again, and demanded of him, *If he had diſpatched that Errand which was committed to his charge.* He made anſwer that he had; and that he was ſcorned, and laughed at for his pains.

The Angel admoniſhed him to proceed without fear; for he had many more things to reveal unto him, concerning not onely men of an Inferiour Condition, but the King of *Bohemia* himſelf. As firſt, *That the Princes of the Empire ſhould not ſo headily*

headily ruſh into Armes, but rather abſtain from the Effuſion of Blood. And that God would take the Cauſe into his own Hands, and revenge the quarrel, by ſending a roaring Lyon to devour his enemies, that not any foot-ſtep of them ſhould remain.

Eight days afterwards he beheld a Triangle lifted above the Earth, and hanging in the Air, from whence he heard three Clocks like to one another in the ſound, and every one of them ſtriking eleven. At that time he underſtood not the meaning of it, which was revealed unto him on the 16 of the ſame moneth following, *viz. That in that Triangle, or threefold Dimenſion, he might behold the moſt holy Trinity; and by the uniformity of the ſound of the three Clocks, he might acknowledge the unity of the Trinity; and that the number of the* 11*th. Hour did admoniſh, It was high time to riſe from the ſleep of ſin; becauſe it is the* 11*th. Hour in which the Maſter of the Family went forth to hire Labourers into his Vineyard, and that not long afterwards he will ſit down to give the wages to his Work-men,*

He proceeded; that as the Prieſts of the *Jews*, the Scribes and Phariſees were not converted

converted at the miracles and paſſion of our Saviour; but the hearts of the *Gentiles* were penetrated, ſo that one of them ſaid, Either God Himſelf doth ſuffer, or the end of the World is at hand; and another ſeeing him Crucified, did acknowledge him to be the Son of God. In the like manner, in the miracles within a ſhort time to be wrought, eſpecially in *Germany*, their hearts ſhall be neither touched, nor turned unto God: But a great Monarch of many Kingdoms ſhall be converted; who, abandoning the darkneſſe of the *Gentiles*, ſhall receive the light of the Goſpel Having uttered theſe words, he vaniſhed.

The great Turk to be converted.

December 1. 1620.

Kotterus having declared that which he was commanded by the Angel to the Magiſtrates, he was referred by them to the Paſtors and Miniſters of the Church, who conjured him to declare unto them from whence he had theſe Revelations; whether he had feigned them himſelf, or received them from ſome others, to diſperſe them abroad under the name of Viſions: they adviſed him to conſider thoroughly with himſelf, what, and how great things they

The Examination of Kotterus, before ſeveral Miniſters and Paſtors.

they were he undertook, and how horrible a Crime he ſhould be guilty of, if any deceit were in it. They propounded to him, unto how great a danger he ſhould expoſe his Conſcience, and pull upon himſelf the hatred and the anger both of God and Men; and hazard not onely his own life, but the lives of his Wife and Children. He being nothing terrified, nor ſtartled at it, made anſwer, that he wiſhed All Curſes and Imprecations, might fall upon him, if at any time he declared any thing, but that which he had heard and ſeen, and was commanded to reveal. That he never had any Revelation in his Sleeps, or Dreams; nor was there any thing feigned by him, a ſimple and an ignorant man; neither did he ever receive, or hear any thing from any other man; but all things were exhibited to him by Voyce & Viſion. But whether this Spirit be good or bad, it lyeth not in his power to diſcern; and therefore he deſired Counſel, and Information of them, whether any thing herein be contrary to the expreſſe word of GOD; but for his part, he did believe, it was a good Spirit.

The fourth Viſion, Decemb. 7. 1620.

The Words and Admonition of Kotterus to the King of Bohemia, at Wratiſlave

On the ſeventh of *Decemb.* in the ſame year, he was commanded by the Spirit, to go to *Wratiſlane*, and to addreſſe himſelf to the King of *Bohemia*. Into whoſe preſence being admitted, he acquainted him (three other Princes being then preſent with him) with the charge which he had from GOD to deliver to him. He concluded with theſe three Advices.

Firſt, *That he ſhould make known to all his Enemies, how much his heart was inclined to Peace*: To which, if they were refractory, he told him, that God in his own time would raiſe up a mighty Army from the Eaſt againſt them; which ſhould not be the Army of the King, but the Army of GOD himſelf.

The ſecond Advice was, *That he diligently ſhould look to his own ſafety, and beware of his private Enemies, who do endeavour to take his life from him.*

The third was, *That he ſhould often call to mind the Example of the Patriarch* Jacob, *who had two ſuch Enemies*, Laban, *and* Eſau. Which being heard, the King of *Bohemia* immediately made anſwer; I take the firſt for a *Command*, the

The Kings anſwer to him.

second for a *Caution*, and the third for a *Mirrour*, or a *Glass*.

The Revelation, March 20. 1621.

On the 20th. of *March*, in the year 1621. the Angel which appeared to him in former times, did lead him into a field, and demanded again of him. If he had performed what he was commanded, and encouraged him to continue in the performance of his Duty. He at that time told him, that GOD, from the beginning of the World, in five several wayes had exercised his Judgements upon Man-kind. The first of all, upon *Adam* and *Eve*, whom with all their Progeny he did shut out of *Paradise*. The second on the whole World, which he destroyed with the Deluge. The third Remarkable Judgement was, over the Cities of *Sodome* and *Gomorrah*. The fourth, on *Pharaoh*, being overwhelmed in the Sea. The fifth, On the People of *Israel*, and the City of *Jerusalem*. And the time of the sixth Judgment is now at hand, by which God will tribulate men throughout all the Earth, with Sword, Pestilence, and Famine. Now the causes of these horrible Judgments were first, Disobedience in our first

Parents. The ſecond was, becauſe Men would not be ruled by the government of the Spirit of GOD. The third, that oppoſing the Commandements of GOD, they committed Abominations. The fourth, Becauſe *Pharaoh* would not give glory unto GOD, but deſpiſed the Lord of Heaven and Earth. The fifth, becauſe the *Jews* would neither hear, nor receive the Prophets and Apoſtles ſent from GOD unto them, to exhort them to repentance. And the cauſes of this ſixth approaching Judgement, are, That men refuſe to be obedient to the Goſpel of Chriſt; And that theſe are the Times foretold by our Saviour, that men ſhould be wicked, as before the Flood, and as in *Sodom* and *Gomorrah*.

The Emperor of the Turks to make War in Germany.

The Spirit at this time repeated what before he had told him of the great Monarch of many Kingdoms, ſaying, *THAT HE WAS THE LORD OF THE EASTERN NATIONS*, and that GOD had delivered into his hands the Rod of his Judgements, and commanded him to *GO UNTO THE WAR IN HIS OWN PERSON*. The Spirit at that time alſo commanded *Kot-*

terus

terus to declare unto all the Lords, Princes, and Potentates of the Empire, that if they would avoid the prevailing hand of this Judge, nor come into the power of him, whom GOD hath made the Executioner of his Judgements; to believe that there are but two ways left them: The first, that they would repent, and believe the Gospel; and that those great Persons who have gone before the people in their sins, should now go before them in Humiliation and Amendment.

The second way to restore Peace unto the Empire, is, To promote King *Frederick*, and his Progeny. At which words of the Angel, *Kotterus* interposed, and said, *If the King of* Bohemia, *and his Progeny be so acceptable, Why was he so unsuccessful as to be enforced to flye from* Prague? To which the Angel did make Answer; *If he had not been expelled by the Enemy, he should have been enforced from that place by some one else; but for the good of his own Progeny: who, although they are oppressed now, they shall hereafter be exalted. For I do declare unto you,* "That the Progeny of this King shall fill "out unto the Pope and his Adherents, the

The Progeny of the King of Bohemia, *to contribute to the downfal of* Rome.

Cup of Bitterneſs, which it ſhall be grievous for them to drink.

The Viſion on the 10 *of* April, 1621.

Kotterus going out of his own Houſe, did feel, as he thought, ſome hand to touch him on the right ſide of his Body, and to ſtay him. And turning his face that way, he beheld a Table triangular, of an azure colour, and three Young-men cloathed in white ſitting at it, and holding one another by the hand. Before every one of them was a Tree, about the height of an Ell in length, and on every Tree there was a Roſe to be ſeen; when, behold a Lyons whelp leaping on the Table (being himſelf of an azure colour) taking hold of the *Tree* that ſtood towards the South, did ſo ſhake it, that the leaves did fall down with the Roſe, and were turned into blood: But the *Tree* that was planted before the Young-Man in the North, did ſtand without the leaſt motion. The *Tree* on the Eaſt-ſide did appear at the firſt to be dry and withered; when, behold on the ſodain it did flouriſh, and a Roſe on the bough thereof, began moſt pleaſantly to bud.

The young-Man on the North-ſide, holding

holding the other on the East by the hand did say unto *Kotterus*, *Give me the fellowship of thy Right Hand*; and, their hands being joyned together, the young Man on the East said unto him; *Be you carefull to write down all these things exactly; for a great Mystery is contained in them, which GOD in a singular Vision will reveal unto you.* As he spake these words, the Table, with the Trees, did vanish away; the three young men still remaining with *Kotterus*. And the young man of the North said unto him, *Look upon us 3. with circumspection; for one of us shall return to thee again, and shall expound unto you the things which you have seen.*

Kotterus made answer to him, *Who are you?* and was so amazed, that he could not speak one word more. The young Man of the North replyed, *We are the Servants of the great and dreadful GOD, but a GOD that is mercifull to you, who maketh his Angels* Spirits, *and his Ministers a flame of Fire. But, do you those things which are commanded, if you will preserve the love of that great GOD.* And having spoke these words, they vanished out of his sight.

The Viſion on the 1. *of* June, 1621:

Kotterus on that morning, having opened his window, behold there appeared to him one of thoſe three young Men whom he ſaw before, ſitting at the triangular Table, who ſaid unto him, *Write down what I ſhall declare unto thee; for I am He, who ſitting before on the North-ſide of the Table did declare unto thee, That we were the Servants of the Great and dreadful GOD, but a GOD that is merciful to you. I do therefore exhort you, that you do not exalt your ſelfe, by reaſon of theſe Revelations that are ſhown unto you; nor think your ſelfe to be in a higher degree of Reſpect before GOD, above other men. For GOD reſpecteth not the perſons of Men; but he, who believeth in him, and his Son whom he hath ſent, hath everlaſting life.*

The Angel admoniſheth Kotterus not to be proud of his gifts of Prophecy.

The Lyon of the Tribe of *Judah* ſhall roar againſt the Whore of *Babylon*. Behold, ſhe is now falling, but is not yet fallen, but preſently ſhall fall. Oh thou cold, thou thirſty, and preſumptuous City; it is not the height, nor the ſtrength of thy walls ſhall defend thee, but they ſhall fall with thee. Oh! thou cold, and deceitful City, who thinkeſt thou ſtandeſt

The Prophecy againſt Rome, for her perverting of the Scriptures.

eſt ſure; Behold, the time is coming when thou ſhalt totter, and thy horrid lies, and falſe perverting of the Scriptures, and thy great Impurities ſhall come to light, for the Scripture ſhall diſcover thy Spiritual Fornication.

O you Kings, you Princes, and Potentates, who do flatter her, and drink the wine of her Impurities, and partake of the Cup of her Blaſphemies, you are all like unto Her that leads you on, Hypocrites; Brothers by Name, but the Eclipſers of the truth of God. Behold! the dry and withered Tree of the Eaſt, begins to ſhoot forth her leaves, and her bluſhing knots, but the tree of the North doth ſtand unmoved.

Behold! the Lion of the North, begins to rouſe himſelf, & two other of the ſame colour do follow him; who will pluck up that tree in the South; root, and branch. O that thou hadſt known the Day of thy Viſitation: But Glory be to HIM, who alone worketh Wonders.

The Spirit, on the next day returning, repeated the ſame words; and added, Thoſe hundred and forty ſeven weeks are three weeks of the year of Jubilee, in which

in which a great Myſtery is comprehended, and pertaineth only to thoſe, that are extraordinarily illuminated; but be not thou inquiſitive after it, but look onely to thoſe things, which are commanded thee. *Kotterus* made anſwer, I ſhall be ready and moſt willing to perform all things, that are commanded me, if I were ſure to be believed: for there are but very few, who in theſe wonders will give any credit unto me. The Spirit made anſwer, let not that trouble you, the wayes of God are wonderfull.

There was never any made partaker of the Thoughts, and the Counſels of the Higheſt, but they have all been confounded, who would have examined the wiſedome of God; for he is the Lord of Heaven and Earth, and doth all things according to the counſel of his own Will: Look not thou after them, for they exceed the reach of thy underſtanding. Cleave faſt unto the Word of God, believe the Scriptures, and the Prophets, and hear if thou haſt ears to hear. How much (alas) do wilfull men miſtake themſelves, preſuming on their own ſtrength and power, and whiſpering to one another;

there

there is no need of fear, either from the East, the North, or from the West.

The words of the Angel against the Pope and his Masse.

Behold a Ravening Wolfe hath hid himselfe in the East; and three Lions from the North, are coming with strength, and power, to visit the tyranny and the wickednesse of the Son of Perdition, who hath placed himselfe in his Seat, who fills both Heaven and Earth, the Man of Sin and wickednesse, the Fountain of many Adversities, the Master of all Corruptions in the Scripture, the Thief and Plunderer of the Honour and Glory of God; who with his own mouth hath spoke, I will not give my glory unto another, neither my worship unto Idols. And, which is worse, who poureth forth his prayers, in the intercession of Saints; and appointeth Vigils, good Works, and Masses, for the remission of Sins.

O you corrupt Depravers of the Scriptures; in which God hath revealed his Will unto you. There is no Mediator nor Intercessour, but He only, who hath declared himselfe to be so in his Word. Amen, Amen, *I say unto you, whatsoever you shall aske of my Father in my Name, he shall give it you.* No man, by his own work

works, hath obtained Heaven nor purchaſed his own Salvation; which conſiſteth onely in the pretious Merits, and the Satisfaction of the blood of the Lamb. There is no other Mediator, by whom man may be juſtified; but he onely, who doth juſtifie all that believe on him, who doth heal them by his own wounds, and conferreth Life and Salvation both to ſoul and body.

Do thou adhere to this thy Lord and Saviour: firſt, as thy Advocate, Interceſſour, and Patron to his Father; who beſt knoweth thy own neceſſities, and can ſend thee a deliverance from them. Secondly, Adhere unto him as thy Saviour and Redeemer; unto whom all the Prophets, and the Scriptures lead thee, and to no other. Truſt thou in God, and rejoyce, in his goodneſſe, ſo ſhalt thou overcome all temptations; eſpecially, if thou wilt apply thy ſelfe unto prayer, and the hearing of the Word of God: for many falſe Prophets are gone forth, cloathed in Sheep-skins; whom before, I have deſcribed to thee; who are fraudulent perverters of the Word of God. The Angel having ſpoke theſe words, diſappeared.

After

After a little silence, the Angel proceeded; *O* Babylon, *fair but painted, and destitute of a true foundation; false is thy Doctrine, false thy Life, and evill thy Works. Two and forty months shall quickly now be expired; and the three dayes with halfe a day shall come to an end, and the Spirit of Life shall return into those, whom thou, O wicked,* Babloyn *hast murdered, and the five months of thy Judgements will quickly be accomplished, and* P. *and* D. *shall fall.*

Kotterus did here demand of the Angel what was the meaning of the two mystical letters, *P.* & *D.* The Angel made answer, *P. is the Pope, the Spouse of the Devil, who doth his work for him, heaping Evil upon Evil, by murders, torments, & cruelties; by Adulteries, Whoredoms, and Idolatry, Ravening, Intemperance, and Avarice, and by whatsoever the Devil, her own flesh and blood doth teach her: for behold the Devil walketh among the Christians, and the Infidels; helping on the work, as the Wife is the helper of her Husband: But this shall continue but for a short season.*

Rejoyce therefore and be glad, you who are markt with the character of the Lamb, for behold, another *P. D.* is coming, but

not

not yet come, and ſudainly will come. *P.* are the horrible Plagues and puniſhments which ſuddenly wil fall on this *Bridegroom* and his *Bride*. *D.* is the detonating bolt of Thunder, ſhot from the hand of GOD, the Lightning leaping from the Eaſt, & from the North for behold, the Time, Times, and Half-time, is now almoſt expired, and the Tramplers ſhall tread all things under their feet.

Kotterus demanded of the Angel, *Who are theſe Tramplers?* To whom the Angel replyed, *Beſides the Devil, the ſupream Adverſary of the Church, there are two others, who ſhall deſtroy, and tread down all things. One of them doth not yet know the true God, but he ſhal know him; for the time is at hand that he ſhall acknowledg the true GOD, of whom he now is ignorant; and ſhall accompliſh his Decree againſt the great Whore ſitting on the Hills above the Sea, who is another Trampler upon, and a deſtroyer of the Church, whoſe Remembrance is come into the ſight of God, to give her a cup of the excandeſcence of his Anger. He cares not for God, neither doth God care for him; for his time is almoſt paſt, and will quickly come up unto the Number of 666.*

Kotterus

Kotterus again demanded of the Angel, *And will there be ſo great an effuſion of Blood?* To whom the Angel anſwered, *Yes; For, ſince* Germany *is ſo ſtubborn, as not to pray to the Almighty to with-draw hi Rod, and heavy Hand held over it, but doth more and more provoke him; and doth ſo fill up the meaſure of her ſins, that it runs over with the abundance thereof; Therefore there ſhall be a great Battel, and a great overthrow to the Devil and the Dragon, and a great Supper ſhall be prepared for the fowls of the air.* Wo unto *Ceſar*, the Kings, and Princes, the Counts and Barons. Woe unto the Countreys and Cities of the German Empire. *All theſe things ſhall fall upon you; Famine, and Dearth, & War, and effuſion of Blood; for, the Condemnation of the great Beaſt is near and certain. The Angel with the everlaſting Goſpel hath already flown through the middle of the Earth; Happy be they who ſhal receive it, nor deſpiſe this great treaſure, by trampling it under their feet. The Sun of Righteouſneſs ſhall ſhine upon them in his full light, and diſpel theſe horrible Clouds without any prejudice unto them.*

Kotterus interpoſed again; *And ſhall the faithful be delivered from theſe great Judg-*

ments?

ments? The Angel anſwered, *Rejoyce, O little Flock, thy Shepherd ſhall defend thee. Yon have in the Scriptures, moſt infallible promiſes of a certain deliverance. I ſhall ſend thee to the writings of the Prophets, and to the words of Chriſt and his Apoſtles. Behold, Three impure Spirits have gone forth from the mouth of the falſe Prophet, and the Dragon, of whom beware; and drinking of the ſprings of living water of* Iſrael, *ſuffer not thy ſelf to be drawn into the filthy lake of Frogs, in which they will be ſeen onely, and heard in Summer; and croaking together, they neither regard nor fear any one.*

Kotterus here began to complain unto the Angel, that no man would believe him; and that by declaring theſe Revelations unto the world, he was fallen into great poverty, and become a ſcorn to all men. The Angel made anſwer to him, *Who putteth his hand to the plough, and looketh back, is not fit for the kingdom of God.* Thou haſt found great favor in the ſight of God. And he who wil be Gods ſervant, muſt become a reproach unto the world. Behold the time is at hand, when all theſe things ſhall be fulfilled. Do not therefore conceal theſe things, but be careful to perform what is commanded thee.

The Viſion, *Auguſt* 25. 1622.

On the five and twentieth of *Auguſt* there appeared the two Angels to *Kotterus*, who ſpake thus unto him; *Kotterus*, our God obſerveth the ſame method which he did on the beginning of the world, he mortifieth before he quickneth. Undoubtedly you have heard the great ſound we have made, and therefore we are ſent as Ambaſſadors unto you, to inform you of more things to come. Ask what you will of us, and we will inform you. *Kotterus* replied, I thought I ſhould not have ſeen you again, and behold I am again ſurpriſed. I receive nothing but contempt, and ſcorns from thoſe to whom I make my addreſſes, and I conceive that there is not any one will give the leaſt belief unto me. The Angels replied, We exhort thee to make no doubt of thoſe things which God doth manifeſt by us, and our fellow-ſervants. *Moſes* made a doubt of the breaking out of the water from the hard rock, for which he was puniſhed by God, and entred not into the promi-

ſed Land. Take heed therefore *Kotterus*, and provoke not the Almighty, leſt ſome puniſhment fall upon thee alſo, by incurring the diſpleaſure of the Almighty. At theſe words *Kotterus* cryed out, Lord Jeſus, becauſe I perceive that I neither can nor ought to diſcharge my ſelf from this great & admirable work, I wholly commit my ſelf to Almighty God, to whom I render all humble thanks, and implore the gift of his holy Spirit; let what will become of my life, or goods, I neither fear, nor care. The Angels ſaid unto him, This afflicteth thee, that what befalleth doth ſeldom befall any man, but in a ſhort time *Elias* and *Daniel* will awake from their ſleeps, and *John* alſo will come forth. *Kotterus* ſaid, Will *Elias* and *Daniel*, and *John* come again? will they be raiſed from the dead? The Angels anſwered. It is not ſo carnally to be underſtood, as if they would riſe from the dead, but that God would give his Spirit according to that meaſure which He only wiſe doth beſt know, even by us as his Angels and Ambaſſadors. *Daniel* underſtood not till the Angel expounded

to

to him, no more did *John* till the Angel declared and revealed to him. But the world is now grown ſo wiſe, that it thinks it doth not need the Scriptures, and if we ſhould declare unto you any other Goſpel, then the Goſpel of Jeſus Chriſt, a curſe would juſtly fall upon us, for already it hath been done, and every day it coms to paſs, that by falſe doctrines and counterfeit ſhows, the Devil doth transform himſelf into an Angel of Light.

Kotterus proceeded in his diſcourſe with the Angels, and ſaid, They will alledge they have *Moſes* & the Prophets, and therefore they will reject both you and me: to whom the Angels anſwered, It hath been alwayes the cuſtom of the wicked world to deſpiſe heavenly things and to eſteem things that are earthly to be heavenly; but let them deſpiſe them, the Judge of the living and the dead, who ſitteth at the right hand of God, whoſe face we Angels perpetually do behold, he will come and judge, and in judgement will condemn thoſe who do not believe in Him; we declare unto you no new doctrine, nor bring unto

you any new God, but do refer you to the Scriptures, for there is no comfort without the fountains of *Iſrael*. Your own ſalvation, and the ſalvation of the whole world is not grounded on Angelical revelations *N. B.* but who ſhall preſerve himſelf from the uncleanneſs and infection of ſin, and believe in the Lord Jeſus Chriſt, he ſhall be ſaved.

The time in which theſe wonderful things ſhall come to paſs.

Kotterus addreſſed himſelf again unto the Angels, and ſaid, There is one thing more, in which I deſire to be further ſatisfied, when & in what time all theſe things ſhal be fulfilled. The Angels made anſwer, When you ſhall perceive the Heavens and the Earth to be moved with our voices, and the voice only of two ſhall be heard, when the voices from the Eaſt and from the North ſhall ſound both together, then know that all theſe great things ſhall come to paſs, and follow on one another. *Kotterus* demanded again of the Angels, If the peace made with the *Turk* in the Eaſt ſhall ſtill continue? I told you before, that this peace ſhould continue but for half an hour, and afterwards ſhall be diſſolved for ever. Behold an inunda-

tion

tion is rolling on, and a great tempeſt is coming from the North. The ravening Wolf alſo is coming out of his kennel in the Eaſt, who hath ſharp teeth and nails, and is ſwift of foot: he unexpectedly will fall unexpectedly both on the ſhepherd and the ſheep, and who dares promiſe ſecurity to himſelf?

O you Kings, you Princes and Potentates, the moſt High doth laugh at your counſels, and your treaties of peace will come to nothing; for there are no means of peace for you, then was for them of *Jeruſalem*, or for *Pharaoh*. *Kotterus* again demanded who was that ravening Wolf, and if he may not be reſtrained? The Angels made anſwer, He may with true repentance, and with fervent prayer. God pronounceth his judgement againſt a Nation or Kingdom which he intends to deſtroy and break in pieces: but if that Nation or Kingdom ſhall truly repent them of their evil ways, God will repent himſelf of the evil which he intended to bring upon them. *Nineveh* was to be deſtroyed within forty days, but the ruin of that great City was prevented by the penitence and amendment

The treaties for peace to come to nothing in the end.

of the inhabitants. The King did humble himself, not saying as *Pharaoh, Who is the Lord that I should hear his voice?* and was therefore devoured by the red sea.

The Lion of the tribe of *Judah* is he who wageth war against *Germany*, and he doth mannage it by the Lion of the East, and the Lion of the North, neither doth he want power or means to inflict his punishment, for which he hath many and great causes For the power Secular and Ecclesiastical, which ought to punish the pride, the impurity, and contempt of the word of God, do commit these sins themselves, and the Potentates of the earth do work wickedness, and, which is worse, they run whoring after other Gods, and wallow themselves in all manner of uncleanness, against the first and second Table. Go into *Paradise*, and behold the disobedience of *Adam*; consider, and behold the wicked works of the old world, who refused to submit themselves to the government of the spirit of God. Examine the Scriptures, and behold *Sodom Pharaoh* and *Jerusalem*, and

and you ſhall find, that far greater ſins are now committed againſt God. *Adam* died, the old world were overwhelmed in the flood, and others were puniſhed for their iniquities, and ſhall not God now ſtrike *Rome* and *Germany*? conſider what *Daniel*, *Chriſt* and *Iohn* ſpake of theſe times, that ſuch a tribulation ſhould come, as was never in the world before. It hath been told you, that God will puniſh with fire, ſword and peſtilence; and it hath been told you, that in the laſt days there will be a great defect of faith, hope and charity. If *Rome* and *Germany* had continued in the light, and not diſpiſed it, ſuch heavy and horrible judgements had never fallen upon them.

The Reader is to underſtand, that *Kotterus* had theſe Viſions and Revelations for the ſpace of eight years, from the yeae 1616. to the end of the year 1624. There are very many more in number beſides theſe, declaring much horrour to *Rome* and *Germany*, &c. and other places where ſins do raign, but theſe may ſuffice at preſent.

The life and Revelations of *Chriſtina Poniatonia.*

THE Edict of *Ferdinandus* the ſecond commanding under great penalties all the Reformed Miniſters of *Bohemia* to depart that Kingdom, *Julianus Poniatonius* one of the Miniſters of *Prague* was invited to live privately with the Illuſtrious *Charles de Zezotin*, *Promarquiſſe* of *Moravia*; He was by his Country a *Polonian*, and deſcended of Honourable Parentage, at the firſt a great Papiſt, but afterwards illuminated and converted, and a Preacher of that Doctrine which before he hated. In the year 1626. his wife died, which was the reaſon that he placed his Daughter *Chriſtina* with the Lady *Engelburh* of *Zelkin* Baroneſs of *Zarubia*, and deſcended of the houſe of *Auſtria*; where ſhe was entertained with that reſpect which was due unto a Gentlewoman of her Birth and quality. For I finde after one of

of her extaſies(at which ſome perſons of great Honour and Learning were often preſent)that as ſoon as ſhe came to her ſelf again, ſhe did put on her chain of Gold about her neck, her Night-rayl, a Gorget on her ſhoulders, her rings on her fingers, and Bracelets on her arms, to make her ſelf read to be at the riſing of her Lady, who would never be abſent from her, when in the day time, ſhe had her extaſies upon her, the approaches whereof did grievouſly afflict her: for ſometimes as the ſpirit came upon her ſhe would have a cold ſtiffneſs in every part of her body, and that with ſo much violence that ſhe ſeemed like a dead body; ſometime ſhe would be grievouſly tormented with Convulſions, inſomuch that for a certain time ſhe would become deaf and dumb, and blind. She began to have theſe Revelations and Raptures at *Branna* in *Bohemia* when ſhe was about ſixteen or ſeventeen years of age, and lived with the Lady above mentioned, who at the firſt conceived thoſe violent impreſſions to be the viſitations only of ſome ruder feaver, and therefore ſent for *Labanius*

and

and *Lohmullerus* two eminent profeſſors of Phyſick, to have their advice therein, who continuing with her till the hour of her Extaſies tranſportations, when they found no beating of her pulſes, nor any motion of breath in her body, but a moſt ſweet complexion in her face, which no painter with all his colors and art could parallel, they looked with admiration on one another, and cryed out, *Here all our Art doth ceaſe.*

There was nothing omitted that might do her good, her Father was ſent for to come unto her, being then ſo doumb, that ſhe could not ſpeak a word, but inſtead of coming himſelf, he did ſend another, which ſo troubled her that ſhe did weep abundantly, and calling for Ink and paper ſhe did write theſe words, *Whai! doth my Father forſake me alſo? What can I expect from others?* True it is that her Father did reprehend her in a letter to her, and did charge her to have a care of thoſe Viſions for the future, as proceeding from a phanatick diſtemperature; but coming himſelf not long afterwards, when he beheld in what extremities ſhe was in

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the time of her Extaſies, he could not forbear from tears, and the rather becauſe his Daughter did put a little paper into his hand, wherein ſhe had wrote theſe words; *My father, my Father, why do you harden your bowels againſt me, a poor worm who have the hand of God upon me?* Theſe, and ſome other obſervations like unto them, did make him altogether to alter his judgement, and returing from whence he came, he did write a little Book intituled, *The Arguments by which I am convinced to believe, that the Revelations of* Chriſtina Poniatonia *are Divine, and revealed to her from God.*

In many of her Viſions ſhe ſeemed to be rapt with an exilience of joy, in which the delights of the everlaſting Bridegroom with a faithful ſoul are moſt wonderfully and lively repreſented.

As in the Viſions of *Kotterus* there appeared Angels to him in the ſhape of young men, ſo in the Viſions of *Chriſtina* who was a virgin, there appeared for the moſt part the Antient of dayes unto her in the ſhape of an old Man, who did reveal unto her the down-

down-fall of the Empire of *Germany* and of the *Pope* of *Rome*, and the many other wonders, and terrible things to come now at the end of the world.

After a great and fatal rapture, that was said to raviſh almoſt her ſoul out of her body, and then that her recovery from it was a kind of Reſurrection from death, it pleaſed God that her Revelations ceaſed, and much about that time her Father died Her Viſions were many and wonderful: ſhe had the happy or the dreadful ſight, and ſenſe of them no longer then two years. And not long afterward, *Daniel Vetterus* (who taught *Frederick Henry* the eldeſt Son of the King of *Bohemia* the *Bohemian* tongue) did court her in the way of Marriage, for ſhe was beautiful both in body and in minde; and it being firſt propounded to the Divines of the reformed Churches in thoſe parts, they gave their conſent unto it, alledging the Example of *Deborah* the wife of *Lapidoth* a Propheteſs, yet married, *Judg.* 4.4. and the example of *Huldah* wife of *Sellum*, 2 *King.* 22.14.

They lived comfortably together for the

the ſpace of twelve years, and two moneths, and had two ſons, and three daughters whom they carefully brought up in good manners, and in the fear of God.

In the moneth of *Iune*, 1644. it pleaſed God to viſit her with a great cough and a dangerous defluxion of Rheum upon her lungs, which being attended with a Hectick Feaver did tranſlate her unto another Marriage, and to a better life, in the four and thirtieth year of her age. Her death was much lamented, and her Funerals were obſerved with great Solemnity. *Wenceſlaus Loctarius* Paſtor of the *Bohemian* Church preached her Funeral Sermon, which was afterwards printed, and her Hiſtory ingraven on her Monument.

The Viſions and Revelations of Chriſtina Poniatonia. 1627.

Her firſt Viſion was this, which ſhe did commit to writing with her own hand. On the twelfth of *November*, in the year 1627. on which day my Lady the Baroneſs having ſent me into the Garden,

den, I beheld in the Air over the Houſe, a Rod bound like a Broom, the handle whereof was towards the *North*, and the End of it was towards the *South*, being affrighted at the ſight whereof I did run to call others to look upon it, but preſently afterwards it vaniſhed away out of my Eyes. This did much amaze me, and made me very ſad and melancholy, inſomuch that eight dayes afterward I was viſited with a great ſickneſs, and my friends did begin to deſpair of my recovery.

Her viſion on the Eleventh of December. 1627.

Chriſtina in a viſion lept into heaven.

Being in a great Extaſie, I conceived that I was to go thorough a narrow way, and to climb up a rock ſo high, and ſteep, that I was continually afraid I ſhould fall down from whence I came; but being come to the top thereof, I looked round about me if I could ſee the old man approaching to me; and lifting up my eyes I beheld the Heaven to open, and the old man looking down upon me, and ſaying to me, *Come up to me:*

but

but I anſwering, Lord, *I cannot*, He replied, *Give me your hands.* I therefore held out both my hands unto him, and he drew me up from the hill into Heaven, and ſaid unto me, *Pray thus*, O Lord prepare my heart, and all my ſenſes to underſtand thy wonderful works.

This prayer being ended I beheld a great company, and a large plain in which they ſtood, ſo full of light that I could hardly behold it for the glory of it. I demanded therefore of the old man, what ſpacious and ſhining place it was: He anſwered, It is the throne and the Majeſty of the living God, attend diligently and behold.

And immediately upon thoſe words, there came our of that company a certain young man having wing on his back, who clapping his wings did take an advantage thereby to lift up himſelf, and flying on high did cry with a loud voice, O Lord righteous and true, wilt thou ſuddenly riſe to take vengeance on thoſe who with ignominy do obſcure the glory of thy name? wilt thou ſuddenly ſhine forth in the glory of thy ſtrength to put an end to the ſins of the wicked?

Ariſe

Ariſe O Lord, and ſhew thy ſelf to be that God who wert in Eternity, who remaineſt in Eternity, and whoſe years do never fail. Manifeſt thy ſelf to be that God in whoſe power is both Heaven and Earth, and every living creature, and than whom there is none ſo faithful as thy ſelf, and thy faithful ſhall rejoyce in thee, beholding thy ſtrength, and the revenge which thou haſt taken of thine and their enemies, ſaying, Let *Jehovah* the great God be magnified from generation to generation.

After he had ſpoken theſe words, he allighted on the Earth, and ſtood on his feet again and held his peace; I was amazed at this Viſion, but the old man ſaid unto me, *Obſerve again.* I therefore compoſed my ſelf to attention. And behold a great wind aroſe like the loud murmurs of a violent ſtorm, and the thunder roared without ceaſing, inſomuch that the Heavens did tremble, and I did quake for fear.

Then there appeared a man armed from head to foot, whoſe head was as fire, and a flame proceeded from his mouth: he came forth, and ſtood by himſelf

himſelf, and one of the company brought him a great ſword, and did put it into the right hand of the armed man, ſaying, This is my ſtrength, and this Right hand of my ſtrength ſhall with this ſword deſtroy all my Adverſaries. Behold I am prepared, and will come unexpectedly in a day when the wicked ſhall not think of me, in a day which the ungodly do not know of, and I will render unto every one according to his deſert, I will put an end to all iniquity, and in my wrath I will grinde into powder all unbelievers, and cut off the Name and the memory of them from the land of the living.

But the Angel who did raiſe himſelf on his wings before, did again abandon the Earth, and flying through the Air did cry aloud with a great voice, Wo, wo, and again, Wo, wo, and more then wo unto thoſe who do oppoſe that moſt mighty King; Wo unto thoſe who moſt perfidiouſly have rebelled againſt that immortal King, wo unto thoſe who have forſaken this moſt mighty King, for he hath forſaken them, and will forſake them, when he ſhall ſo drive them from

him, that they may never ſee his face in eternity. Having ſpoke theſe words he left flying, and did ſtand again on his feet and held his peace.

When the Armed man again lifted up his voice, and ſaid, I will now haſten my judgement to put it ſuddenly into execution; but firſt I will perform a wonderful thing: much evil ſhall come from the North, and from the Eaſt upon all the inhabitants of the earth, that with a ſword they ſhall overcome all thoſe that proudly rebel againſt me, for my power, and the ſtrength of my arm is with them, to uphold them that they ſhall not fall, for the heavens ſhall rejoyce, and the earth be glad, and the Sea ſhall laugh, and every creature ſhall be comforted when they ſhall behold the wonderful power, and the help of the Lord of glory.

Having ſpoke theſe words he vaniſhed from my eyes, but he who had wings, and did flie twice before, did flie again, and crying with a loud voice, he ſaid; Rejoyce you righteous in the ſtrength of this mighty King, for now in a ſhort time he will ariſe to help you, he will

multiply the gladneſs of your hearts with the greatneſs of his power, he will comfort you, and fill your hearts with abundant joy. Uſe but a little patience, and be aſſured that *Iehovah* the God of Hoſts will perform it. Having ſpoke theſe words he diſappeared, as did all the great company, at which I was ſtruck into a great amazement.

The old man ſaid unto me, go along with me, and I will yet ſhow thee more. I had not gone above four paces, but I beheld a great train of Artillery, and having demanded what it was, the old man told me it was the fury of the divine wrath to be poured forth ſhortly upon all thoſe who commit abominations; but the meaſure is not yet complete, the wickedneſs of the ungodly is not yet full ripe for vengeance, but the greater is the Divine, the more heavy will be the indignation of his juſtice.

The Viſion on the 13. January, 1628.

The old man having taken me by one hand, and the Lord by another, they did lead me into a pleaſant garden,

when behold a Lyon came running out from one part of the garden, and other Lyons from other parts, and met together in one place. They were remarkable in their ſtature, inſomuch that I was greatly afraid; the one of them was of an azure colour, and the other of a red, and in their fore-paw they had great ſwords, and ſharp and long talons, they ſtood on their hinder feet, and in their fore-feet they did hold their ſwords.

Look again ſaid the Ancient unto me, I therefore lifted up my eyes, and behold, a white Horſe of a ſtupendous bulk, having two heads, and holding in his fore-feet an iron Globe red hot as a coal of fire, his gate was portly and impetuous, and he trod on the earth with ſo much pride, that it trembled under him. Coming near unto the Lyons he began to go but ſoftly, as if he was afraid of them, or had a mind to go back again, but the Lyons ſtood over againſt him with great boldneſs, and ſometimes they laid their heads together, as if they whiſpered ſomething to one another, and yet they did bear a vigilant eye on the Horſe; but the Horſe drawing near

unto

unto the Lyons did throw the fiery globe amongſt them, hoping it would ſo come to paſs, that whiles the Lyons were contending for the globe, he might have the opportunity to eſcape away; but the globe being neglected, the Lyons did ſet upon the Horſe, did firſt bereave him of his two heads, and afterwards they did tear his body in pieces, and on a ſudden they devoured it, and having ſpoken ſomething again to one another, they threw the Bowl from them.

The Ancient ſaid unto me, Lift up thy eyes again, which I did, and beheld a high and a broad tree ſtanding between the Lyons, and ſhading them with its boughs. On the top of all the tree I beheld a great Eagle ſitting, having two heads, and four wings, and four feet, and two trains; and I heard the Eagle to make a great noiſe, but I could not underſtand the meaning of it. I therefore asked of the Ancient, What is the meaning of that great noiſe which the Eagle maketh? he anſwered, The bird pronounceth theſe things, Behold I ſit on high, being exalted above all others: who is ſo bold to come unto me, & move me from

this high place, none is, none will be ſo preſumptuous. But the Lyons came, and taking hold of the tree with their fore-feet, they did ſhake it with ſo much violence, that the Eagle fell down, whom they did tear in pieces, and devoured him, as they had devoured the Horſe.

The Ancient ſaid again unto me, come, and ſee yet more: and he did lead me to a great broad water, on the bank whereof there ſtood another great Tree, which did ſpread its boughs a great way. The Ancient ſaid unto me, *behold*, and immediately the ſame Lyons coming to the Tree did ſhake and throw it to the ground, they plucked up the roots of it with their paws, and threw the body, boughs and root, and all into the water, which when they had done, they made the ground level and ſmooth where the roots were, that there might not be the leaſt appearance where ſo great a Tree did ſtand.

The Ancient ſaid to me again, come, and behold the end. I came and ſaw a ſtately, great and magnificent building, moſt richly ſet forth with all the art that poſſibly

poſſibly could delight the eye. I asked the old man, what was that ſpecious and ſtately building; he told me this was that proud and rebellious houſe, ſhining without, and glorious, but within full of all manner of impurities, abominations and impieties; it is that great *Babylon* whoſe ruine doth now draw near, for it is impoſſible that this houſe ſhould ſtand any longer, becauſe her ſins and her tranſgreſſions are come up to Heaven, obſerve but the doom that doth attend it.

Immediately there came again the former Lyons, and with them a third Lyon white as ſnow, and coming to the houſe they began to demoliſh it, and from the foundation to overthrow it, the white Lyon aſſiſting them with all his ſtrength and power, until the whole building did fall down, and was turned into ſands, on which the Lyons trampling cried out with a loud voice, *Babylon* is fallen, it is fallen, the great houſe of *Auſtria* is fallen; that proud and lofty houſe is fallen to the ground, neither ſhall it ever be builded up again. That abominable and tyrannical place is utter-

The prophecy againſt the houſe of Auſtria.

ly deſtroyed, but not by our power, but by the power of the victorious Lyon of the tribe of *Judah*. After this the Lyons departed one from another, one of them this way, and the other another way, and a mighty wind ariſing did ſo diſperſe the ſand, that nothing of it was to be ſeen.

The old man ſaid unto me, Seeſt thou what hath been done? I anſwered, Yes Lord, I have ſeen it, but I beſeech thee to inſtruct me what is meant by the Horſe, the Eagle, the Tree, and the Houſe.

Who are they that ſhall contribute to the overthrow of the houſe of Auſtria.

He anſwered, By that Horſe, that Eagle, that Tree, and that Houſe there is nothing elſe to be underſtood but *Ferdinando* the Emperour, and the Pope, and all that Devilliſh Anti-Chriſtian Synagogue which now ſhall ſuddenly be caſt down and blotted out of memory. The Lyons are the *Hungarian*, the *Turk*, the *Tartar*, the *Swede*, the *Dane*, the *Hollander*, the *Engliſh*, the *French*, the *Switzer* and the *Saxon*; By theſe Anti-Chriſt and *Babylon*, and the kingdom of Satan ſhall be utterly overthrown, eſpecially that great houſe

of

of *Auſtria*, which they with all their power were not able to pluck down, were it not for the aſſiſtance of the white Lyon of the tribe of *Iudah*; and you have ſeen how much he hath contributed to it; he was a defence and a ſtrength to all the reſt, that by the virtue of his power they might always overcome.

The Viſion on the twentieth of January, 1628.

In the afternoon of that day I fell into an extaſie, which continued five hours, and I ſaw, and heard as followeth. Firſt the Ancient came unto me in a long white rayment, and giving me his right hand, ſaid unto me, My ſtrength and my victory be to thy eternal comfort, and to the eternal ruin and deſtruction of thoſe who vainly truſt in their own greatneſs. Come along with me, and I will ſhew thee a wonderful thing, for this day is a choſen day in which I will glorifie my name, and execute what I have decreed; And he ſaid unto me, Be careful that nothing may eſcape your obſervation, for my will and my power

ſhall

ſhall go ſwiftly like a flame of fire.

Suddenly after theſe words I beheld a mountain, on the top whereof a man ſtanding did ſound his trumpet ſo loudly that the earth did tremble at the voice thereof. He turned himſelf as he ſounded to the four quarters of the world; and the voice of the trumpet was ſo articulate, that it might be underſtood. I heard theſe words; Gather your ſelves, gather your ſelves together, you Nations out of the four quarters of the world to execute that which ſeemeth good to the glory of the Almighty. And I beheld innumerable troops of horſe, and bands of foot-men out of all Nations drawing themſelves into two great bodies, that were diſtinguiſhed as much by their language, as by their habits, who in order and equipage of war were martialed into a *Battalia* one over againſt another.

The Lord ſaid unto me, Obſerve them now; and immediately I heard the drums beating, and the trumpets ſounding; the Lord ſaid unto me, Let us go up yonder hill that we may obſerve the ſucceſs of the Battle more diſtinctly: we

we therefore came up to the top of the hill, on which I heard the man at the first to sound his trumpet, but the battle was fought beneath us, at the foot of the hill.

The old man said again unto me, This is the Army of the South, the Anti-Christian Army, the Army of the whore, and the Beast, pointing with his finger at the Southern Army, Turning himself to the other Army, he said, This is the Army of the East and the North, of which before I have made mention to you. Remember therefore these things which already have been declared, and observe how all things will come to pass according to the prediction. I for a long time did therefore look upon them, till at the last I observed that but few of the Nothern Army remained; the sad sight whereof did wonderfully oppress me, fearing that they would be utterly overthrown, but the Ancient of Times did comfort me, and said, Behold now help is coming from *Sion*, from the Throne of my holiness, as often you have heard it promised; the voice of *Jehovah* doth command me to pronounce it, and his Word to proclaim his works. *Look*

By the Eastern Army is alwayes meant the Army of the Turks

Look again, ſaid the old man, and I beheld a great Army deſcending from Heaven, which was commanded by a man in a flame, with a great ſword in his hand, and he united himſelf and his Army to the relicks of the Army of the North. The old man ſaid again unto me, Look up, and obſerve what is above thee; therefore lifting up my eyes, I beheld a fiery Arm ſtretched out from the Heavens, which in the hand thereof graſped a fiery ſword: I beheld alſo clouds of ſmoak waving down, and falling on the Southern Army.

The fight therefore was renewed, and the Southern Army did fall like leaves in Autumn beaten by a violent wind; ſome few of them remained, to whom the old man gave this imprecation, Deſcend into the earth, and be you mingled with the duſt, you that do work iniquity. Many of the Southern Army after this were ſlain, and the reſt fled, that not one remained of them; but the Northern Army having gained great ſpoils did return with joy; and the Army from Heaven aſcended from whence it deſcended, and the arm and the ſword diſappeared from my eye.

I

I demanded of the old man or Ancient of Times, who were they that commanded the Nothern Army. He made anſwer, I will give you a ſight of them. And immediately afterwards there appeared ſeven eminent perſonages, but many more of an inferiour quality, by whom the Northern Army was commanded. And the old man again ſaid unto me, In my name give them a benediction, and declare unto them, that I will make uſe of their courage and indeavours, in the reſtoring of my humbled to his Royal Throne. Let them not diſpute which way it ſhall come to paſs, for the King of Kings, who is in Heaven will be aſſiſtant to them. The cauſe is his, and he will crown it with ſucceſs for the honour of his truth and name; and that the unbelieving world may be amazed at the wonders of his Almightineſs.

After that I had delivered theſe words unto them, they all did fall on their faces before the Lord, ſaying, Who is like unto thee, O Jehovah? Who is ſo great a God as thou art? Thou art omnipotent, thou art glorious, thou art eternal,

thou

thou art the only God, and beſides thee there is no other. To thee, O God, the Nations do bend their knees: They do now confeſs thee, who before were ignorant of thee; for thou only art the only true God, Idols are but the works of mens hands, and periſh as if they never were.

The Viſion, January 21. 1628.

The Ancient ſaid again unto me, Come, and follow me; which accordingly I did, and was brought by them into ſuch an extraordinary narrow place, that with much difficulty I at the laſt paſſed through it, which no ſooner I had done, but an Angel with a leathern ſtrap did ingirdle me ſo cloſely that I could not take breath; after which he bound my hands and feet, that I was not able to ſtir, but indeavouring to riſe I fell down again on the ground, where a long time I did lye like a dead perſon. The Ancient of Times, and the Angels were gone from me, and I being forſaken, and in a great diſtreſs did cry unto the Lord, Lord help me, Behold my affliction,

affliction, and make no delay, but raiſe me up again, I am ready to obey and glorifie thee. Help me O Lord, I am troden down, I am not able to ſtir. Behold thou my contrition, and awake thou O my glory, and raiſe me again.

I endeavoured again to riſe of my ſelf, but I did fall to the ground again, when behold, a great Brightneſs did inviron me, and I did ſtand on my feet being looſened from all bonds. On which the Angels appeared to me, of whom I did demand, To what end that was done, that I was driven into ſo great a ſtrait? I deſired to underſtand why I muſt be bound by them, and being forſaken to lie like a dead body? I did beſeech them to unfold unto me, if any danger were approching to me.

They made anſwer, We will expound the reaſon of it unto you. By that cloſe and narrow way, and your Bonds, and ſad lodging, the ſtate in which the Church of Chriſt is at this preſent, is repreſented, being ſo oppreſſed under the heavy yoke of the proud *Pharaohs*, the

Emperor

Emperor and the *Pope* of *Rome*, ſo bound, ſo weakned and forſaken, that ſhe lyeth alone in a corner like a dead Body, having none to help her, or defend her, and being much afflicted, that thoſe who ought to be a Help and comfort to Her, do draw back from Her to follow the multitude, and think that this ignominy thrown upon her, and this calamity which ſhe is in, will be perpetual; they indeavour rather to trample on Her, to diſperſe Her, and devour Her, then to aſſiſt Her. But ſhe not knowing what to do, continually doth humble Her ſelf on the ground before the face of Grace with many tears and groans for Her oppreſſion.

But God will hear Her prayers, and Her Lamentations and complaints will aſcend into his Ears; for he gathereth the tears of his ſervants into his bottles, and numbreth all their ſighs. For this ſaith the Creator, whoſe Name is *Iehovah*; For a little time I have forſaken thee, but to return unto thee again with great mercy, and compaſſion. In a ſhort Indignation I hid my face from thee, but in my everlaſting mercy will I

visit thee; for the Lord of Hosts hath sworn by his Name, saying, I will take Revenge of all my Enemies, and grind into powder all those that do rebel against me; which when I have performed, thou shalt be called the City of Righteousness, and my faithful Sion. I will bring thee forth into the light, and my countenance shall shine upon thee bright as the Sun. All bonds and chains shall then fall from thee, which hardly now will give thee leave to breath; and being delivered from the violence of the wicked, and from the hands of the Oppressour, thou shalt sing from the bottom of thy heart, O most desired time of the most happy Messenger.

The Vision *June* 23. 1628.

I Was in an Extasie for the space of three hours, and saw what followeth. The Lord came unto me clothed in such a glorious and shining Robe, that my eyes could hardly indure the splendor of it; and not long afterwards followed the Ancient all in white, before whom there did go a child person, in

ſtature like unto them, but from the Head to the Foot like a Flame of fire.

And the Lord ſaid unto me, Behold this day we come unto thee, to declare unto thee our Diſtinction in one Eſſence, and in one Equality and power of our Divinity. Thou ſeeſt here three diſtinct perſons, and yet but one true, undivided, and immortal God. For the Son dwells in the Father, and the Father in the Son, and the holy Ghoſt in the Father and the Son; and thus one God dwelleth in himſelf, as he hath revealed himſelf unto you in his moſt holy word.

The Antient taking me by the hand, ſaid unto me, This day the judgements of the Lord ſhall be ſhown unto you, and his power by which he will caſt down the proud from their thrones, and exalt the humble in their places. Obſerve therefore diligently thoſe things which now are to be revealed to you.

The great deſolation to fall on the Emperor and the Pope.

Immediately afterwards I beheld a throne, and *Ferdinand* the Emperour of *Germany* ſitting on it. On the other ſide I beheld another throne lifted up,

and

and a certain person sitting on it, and a multitude of men about it, some of which were coming to him, others were going from him, and many humbled themselves at his Feet, and brought silver and gold unto him, and prostrating themselves, they wept and kissed his feet, to whom he gave certain papers, and commanded them to depart.

Having observed these things, I asked the Lord who He was, who had so high an estimation amongst men, that they fell down on their knees to kiss his feet? The Lord made answer to me, This is the whore of *Babylon*, that cruel Beast, who arrogateth to himself Ecclesiastical and Temporal priority, and would have all things under his jurisdiction. This is the Man who troubled the Earth, and set Kingdom against Kingdom, and brought a desolation upon the world, and compelled all Nations to pay Homage to him. This is that *Basilisk* of the seed of the *Viper*, the fiery Dragon flying through the earth, who enforced Kings to obey him, and who with the sparks of fire that came from him did inflame the Nations to fight against one another.

This is He who calling himself a shepherd, was a ravening wolf, a furious Beast, and prodigy. He called him the Vicar of God in his Church, and the head of the Church, when he was indeed the Vicar of Satan, and My capital Enemy.

This is he who said in his heart, I will ascend into heaven, and exalt my throne above the Stars of God; I will ascend above the height of the clouds, and will be like to the most High; But God hath heard his words, and known his thoughts; therefore the most High could no longer endure it, but rouzed up Himself in his fury to call to an account this proud violator of his Name, and not to suffer him any more to seduce the Nations of the world; for already he hath long enough seduced them with his lies, by taking from them their Gold, and their silver, and returning nothing but empty papers, in which there is not so much as one letter written of the merits of Christ: so strongly doth he possess with lies the hearts of those that do believe him.

But O unhappy man, if thou didst but

know

know what this day will produce against thee, thou wilt lament and reproach the hour of thy Nativity. Oh unhappy mole, thy horn shall be taken from thee, and thy arm shall be broken, saith the Lord; thy calamity is neer at hand, and thy destruction treadeth on thy heels, It will now come, it will now come, & now it is come; Lament, and condole him all you that stand by, and you who have known his Name, say, How is the strong staffe broken? how is the beautiful rod discoloured? Howl, you Gates! Cry you Cities! for a fire is coming, it is already come upon thee, neither is there any, saith the Lord, that can avert it, or extinguish it. Descend from your glory, sit down in sackcloth and ashes, you who believed that for ever you should govern many Nations; for I now will shake the Heavens and move the Earth. Come thou North, make haste, O thou East, be ready at my command. Throw down those proud ones from their thrones, and break their Scepters to peices, for they are polluted with unrighteousness, and cruelty, and with all manner of iniquity,

The Lord said to me again, *Look about you with diligence*, and I beheld two very great personages coming hastily, the one from the East, the other from the North, who grapling with the Emperor and the Pope, did overthrow them with so much force, that the Earth trembled at their Fall, and they did tear in pieces the thrones on which they sate, that they did fly into little splinters, but they rolling in the dust did bellow forth their complaints like two Bulls, and cryed out, *Righteous art thou O Lord, for thou hast rewarded us according to our works.*

The Turk to overthrow the German Empire.

At the same time I heard the voice as of many people. How hath the Oppressor ceased? How hath the Tribute rested? God hath broken in pieces the staff of the wicked, and the Scepters of the Tyrants; now doth the Earth rejoyce, now it is quiet, now doth Gladness clap her hands. But the Lord, and the Antient said unto me both at once, Behold now I will cease from my anger, because I have satisfied my

my word and my counsel. Be silent therefore, O flesh, at the presence of the Lord Jehovah, because he hath done that which is well pleasing to him, and which his justice did decree should be accomplished.

The Lord said to me again, Look again, and thou shalt see what thy eyes have long desired to behold; and immediately I discovered the Prince that made profession of the Gospel of Christ, who in his posterity did seem to be alive again, at which sight I was affected with much joy, and said, Thou art the Olive tree flourishing in the sight of God: and the Lord said unto him, Come forth out of dust and darkness, for I have beheld the humiliation of my people, I have observed their sighs, I have heard their prayers, and the bendings of their knees have been acceptable to me: But the Prince falling prostrate on his face said, O Lord Jehovah great and righteous, from thee proceeds all honour, and wisdom, and glory, I am thy servant, blessed be the Lord God of *Israel*, who only doth wonderful things, and blessed be the glory of his

name for ever and ever: the whole earth is filled with the majesty of his glory.

The Turk is made the instrument of God.

After their words the Lord did say unto me, Go unto the East, and tell the North whatsoever they have done on this account will conduce unto their glorious monarchy, and that God will reward them, according to whose will all these things were accomplished.

The Vision, February 9. 1680.

The dreadful devastation of the Empire.

After these things I beheld another man with a trumpet in his hand, who turning towards the North, did sound it with so much vigour, that the skies did ring again with the voice thereof. I asked of the Angel, who came unto me with a book in his hand, who it was and why he did sound his trumpet so loudly? He made answer to me, It is the Angel of God, sent to call the Nations of the North, the East and the West to come against *Babylon*, for now is the predestinated time that *Babylon* must fall. O how dreadfully shall *Babylon* be laid waste! How irrecoverably shall *Egypt* be de-

ſtroyed? Whoſoever paſſeth this way ſhall be amazed, and ſhall weep at the horrour of the ruine of it. Behold the day of her viſitation is at hand, and of the wickedneſs of her inhabitants. And it ſhall come to paſs, that he which flies from the ſword ſhall fall into the pit, and who eſcapeth from the pit ſhall fall into the ſnare, and the valleys ſhall be filled with the carcaſſes of the dead.

O how diſmal will be the howlings and ſhrieks of thoſe whom the ſword of God ſhall deſtroy? They ſhall cry with a loud voice, O thou ſword of God, how long will the edge of thy fury continue? Return unto thy ſcabbard, return, and be at reſt: but the ſword ſhall make anſwer, How can I be at reſt, when the Lord hath commanded me to devour you? Who can turn away his hand that is ſtretched forth againſt you? O how many ſhall be overtaken by his indignation, and fall one upon another? The ſtrong ſhall fall on the ſtrong, and the mighty on the mighty. Every hand ſhall grow faint, and their knees ſhall knock together. This is the reward which ſhall be given to the enemies of the living

God

God, for the mouth of the Lord hath spoken it.

The Vision, February 1628.

Two days afterwards the Lord himself appeared to me, and with him the Angel that brought before the book unto me: I was commanded to read the leaves in it, which I did, and he shut the book, and departed; but the Lord continued still with me, of whom I desired to know when this destruction of the wicked should come to pass? He made answer to me, Seek not to know, *how* or *when* the wicked shall perish, but rather to understand *what*, and *how* the godly shall be saved: neither rejoyce you that the destruction of the wicked is at hand, but rather weep and lament that the anger of God cannot be diverted from them. The house of *Austria* shall undoubtedly fall, and the whore of *Babylon* be brought to confusion; for they have trod upon the righteous in their pride of heart, and have vainly imagi-

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ned there is no God; wherefore God will laugh them to ſcorn; he will be known amongſt them, and the abominations of their own pride ſhall fall on their own heads.

The life and Viſions of *Nicholas Drabicius*

Drabicius was born at *Straſnick* of good parentage; his Father was a man in that City of Conſulary dignity. He was ordained Miniſter of Gods word at *Zeranick* in the year 1616. at a general Synod celebrated there by the *Moravians*, *Polonians* and *Bohemians*.

He was attractive in his diſcourſe, graceful and grave in his converſation, and not ſtained with the leaſt blemiſh that might render him unworthy of the Mini-

Miniſtry of the Goſpel. He was indued with a candor of mind without the leaſt deceit; a love and zeal to piety, without giving the leaſt ear unto prophanels, which he no ſooner heard uttered, but he would ſuddenly reprove it, or manifeſt he was diſpleaſed at it. He was incomparable for his charity, inſomuch that he was ready to divide his very heart unto thoſe that were in neceſſity.

In the year 1629. being turned out of the Church by his adverſaries, and compelled to lead a baniſhed life in *Hungary*; having abandoned all hopes of returning again to the exerciſe of the Miniſtery, he applied him to the trade of a Citizen, and was a Woollen-Draper; the Father of his Wife being of the ſame profeſſion.

And being not contented to have tranſgreſſed thus himſelf, he gave the ſame counſels unto others, affirming it was in vain, for the hope of a little relief to be contributed by other Nations towards their uncertain maintenance,

nance, to neglect themselves by imbracing wilful and extream necessities.

Neither was this all, for by conversing altogether with Citizens, he began to partake of their vices, and being often high in Wine he suffered himself to be carried away by the loose examples of a prophaner life, which sometimes was prejudicial to him; for returning one day from a great Fair, he was in the way incountred by Thieves, who wounded him fighting in his own defence, and it is likely would have killed him, if accidentally some passengers had not come in to his rescue.

The Ministers of the Church of *Silesia* understanding of it, did admonish him by Letters to come out of the Court of *Caiphas*, before a necessity came upon him to lament his rashness, as it sometimes did on *Peter*. They certified him, that if he persisted to continue in the courses which he took, they should be inforced to suspend him from the Function of the Ministery, and subject him to the discipline of the Church.

Being

Being ſtartled at this ſentence, he began to lead a more circumſpect life, and indeavouring afterwards to ſell his patrimony, there was no man found that would adventure to purchaſe the Eſtate of a baniſhed man. And he had been taken into cuſtody, if God had not ſent a perſon unknown unto him to adverti ſe him of it. Being therefore afflicted with much ſadneſs, he returned home, where the complaints of his wife increaſed his ſorrow. About mid-night his griefs did grow ſo ſtrong upon him, that he was filled with horror, and he cryed out unto the Lord, deſiring him in mercy to look upon him: and immediately being rapt into an extaſie, he beheld a great Army coming from the North, and a far greater army from the Eaſt, and pondering with himſelf what ſhould be the meaning of it, he heard a voice ſaying to him, Be not afraid, nor impatient, I will bring theſe Armies to your own Countrey, to oppreſs your oppreſſors. I being amazed at this voice and viſion, which hapned to me on the 23. of *February*, in the year 1638. knew not what ſhould be the meaning of it, untill

the

the twenty third of *January*, in the year 1643.

The Vision, January 23. in the year 1643.

Drabicius in his sleep, seeing a great number of Ministers in *Hungary* and *Polonia*, that had been banished their countreys for their consciences, he prayed to God, being awake, that he would gather them together, and bring them home with comfort to their own Countrey; and immediately afterwards he heard a wonderful voice, and such that he never heard before; Thou desirest to return into thy Countrey, and how dost thou prepare thy self unto it. Thou discontinuest the reading of the Scriptures, which are thy guide and thy light, thy solace and thy refuge. I exhort thee therefore to redeem the time lost, and to amend thy life. He no sooner heard these words, but he cryed out, O my God, I acknowledge my iniquity, and blush in thy sight, and in the sight of men. I beseech thee grant unto thy servant to perform those things to which thou

thou haſt called and commanded me, I have no ſtrength in my ſelf at all. The voice made anſwer, I will comfort thee. After this he began to think with himſelf, whether he was ſleeping or waking, and began to feel the bed, and the walls with his hand, and to ſtir his feet, and move from one ſide to another, and he perceived that he was throughly awaked. Not long afterwards he heard the voice again, ſaying, My time is now come to undertake the defence of my cauſe, and yours, and to bring you back into your own Land. I have whiſpered to the Eaſt, and to the North to come up, and revenge the injuries of my ſervants, who cry night and day unto me; *Drabicius* replied, To whom ſhall I reveal what thou haſt commanded me, it was immediately anſwered, To all thy brethren, the Miniſters of the word; *Drabicius* replied again, I ſhall become but a laughing-ſtock unto them; and I beſeech thee O Lord, to pardon me that I preſume to ſpeak unto thee, and to be informed, by whom we ſhall be delivered.

delivered; It was anſwered, The Eaſt and the North ſhall obey my call; I will cauſe the Turke to come up, and to overthrow *Vienna*; as *Jeruſalem* was overthrowne: For there doth *Pharaoh* dwell: There my name is trod upon, and my Righteouſneſſe deſpiſed: There, all Impiety and Prophaneneſſe have increaſed to the heighth. Wo be unto them! For they have thrown the Scriptures behind their backs, and deſpiſed my holy Law. Do you not remember, that *Aſſur* was the Rod of my Anger, and the Staffe of my Indignation; as now the Houſe of *Auſtria* is: I have broken that, and I will break this; for now the time approacheth. *Drabitius* replied, What ſhall be the Condition of us in our own Country? ſuch as it was before? The anſwer was, That is determined by my Counſell, which you hereafter ſhall ſee. The Land, in which you live, ſhall be horribly laid waſte, but a Relique ſhall be ſaved.

The Turke to come up and to overthrow Vienna.

The Viſion. Jan. 31, 1643.

Write, That the time is now come, wherein, I will revenge the offences, given to my Holy Name, and I will

bring evill upon the Houſe of *Auſtria* to cut it off from the Earth: for ſhe hath given no Ear, to the peaceful counſells of the King of *Polonia*, who therefore is now angry with her, and ſhall therefore look upon her a far off, when her deſtruction approacheth. *Drabitius* asked, when will this come to paſſe? It was anſwered, *This day and to morrow, will fill up the meaſure of her iniquities; and I will bring many great and ſtrong Nations upon the Houſe of* Auſtria, *and they ſhall tread upon* Vienna; *as* Jeruſalem, *and* Samaria, *were trod upon, to revenge my quarrell, and to drive away Idolaters, with the falſe prophets, and to vindicate the injuries offered to* Frederick, *that was King of* Bohemia, *and to his Progeny, with whom you alſo have been baniſhed.* Drabitius ſaid, and ſhall the Progeny of the King of *Bohemia* be reſtored to their Dignity? It was anſwerd, *wherefore have I afflicted* Germany, *but becauſe they did abandon him: and your Land alſo ſhall ſuffer, becauſe they abandoned him. Wo to the* Bohemians; *Wo to the* Seleſians; *Wo to the* Moravians; *for now their deſtruction is at hand: and although there be ſome there, who do know my Name, yet they are wanting*

Vienna to be trampled upon, as Jeruſalem and Samaria.

The Progeny of Frederick King of Bohemia to be reſtored to their former Dignity.

wanting who ſhould forewarn them.

The Viſion, Feb 14. 1643.

Go tell thy Brothers, and charge them to cry aloud and knock at the doors of my Mercy; for as a Father knoweth the neceſſity of his Children, and yet will be intreated by them; ſo alſo do I know of what things you ſtand in need: let them make no doubt of the Power of my mercy. *Drabitius* replied, O Lord God, the words I ſpeak, are ſuſpected, by thoſe to whom I do declare them; for they ſay, I am deceived, and what I ſpeak, is not the voice of Him, who hath created us, redeemed, & ſanctified us; who ſpake by the Patriarchs; by his own Son; and by the holy Apoſtles; but that being ſeduced my ſelf, I goe about to ſeduce others. It was anſwered to me: What I have done heretofore, what I do at this preſent, and what I will do hereafter, is beſt known unto my ſelfe: It is my Counſel, and they are my Judgements, and not the Judgements of men, who of neceſſity are to ſubmit to thoſe things, which I now do, & will performe: for who was he that was before me, & who is he that ſhall come after me? whom have I need of to teach me, to un-

derſtand the ſecrets of all hearts, which no man knoweth better then my ſelf, who am the Maker of the heart, for nothing is hid from me, neither is this thing hidden from me, what Conſultations are on foote and what combinations made, to fruſtrate that which my right hand hath decreed to do with the Houſe of *Auſtria*, which I will ſhake and make to totter with my Judgements.

An admonition to joyn with the *Turk*, and *Tartarian* againſt the Houſe of *Auſtria*.

Go, tell the Prince of *Tranſilvania*, that he muſt deſiſt from his Counſels, and fulfil my decrees to contribute to the Deſtruction of *Babylon* with her Idolaters. Doth he feare to be ſeduced? Bid him not be deceived, but call to his Aſſiſtance, the *Turke*, the *Tartarian*, and the *Moſcovite*, or the King of *Polonia*; he ſhall find that none of them will refuſe him, for I will draw thoſe and other Nations to his ſide, Nations which he hath not known, but whom I know. *Drabitius* anſwered, Lord God Jehovah, How ſhall I execute theſe things, being but a poor and a contemptible perſon? and by whom? For theſe Kings are above me, and I am afraid of them: Anſwer was made by N. N. &c.

The

The Viſion Feb. 27 th. 1643.

The word of the Lord came to me again, a little before I fell a ſleep; and as ſoon as I awaked, behold a ſwift Spirit came out of my mouth, and I trembled all over for fear; and I heard a voyce ſaying to me, and do you doubt alſo of the truth of theſe things, which I have revealed to you? The Interpretations of divers other perſons are not unknown unto me, but take heed that you be not ſeduced by any one, for I will repeat what I have ſaid before. *The time is now approaching in which I will grind to pieces the Houſe of* Pharoah, *and utterly overthrow the Houſe of* Auſtria *to the performance of which Work, I will call many Nations.*

The Revelation on the 28th. *of* March *in the Year* 1643.

On the twenty eighth of the ſaid Moneth, I on a ſuddain felt a great pricking in my right ſide, and I heard a voyce, *This pain is from me, and it ſhall continue on thee, untill thou haſt declared thoſe things to* N. N. *for I am not changed, neither will I be changed in any thing which I have decreed, that ſhall come to paſſe againſt the Houſe* Auſtria, *by the Eaſtern, and the*

The Decree againſt the Houſe of *Auſtria* unchangeable.

Northern Nations, for he made my Laws of no account, and did caſt my Commandements behind his back. What I have ſaid already, I will ſpeak again. Be not afraid, for I will thoroughly perform what I have begun; for I will overthrow the Houſe of Auſtria, *for the time draws near which I have appointed, I and no other, for no man can reſiſt my Counſells, it is my buſineſſe, and who ſhall contradict my Counſells?*

The Revelation, June 11th. 1644

Hungary to fall off from the German Emperour.

Hear the voice, OHouſe of *Auſtria*, thy roots are in *Hungary*, which I am going now to pluck out; but thou ſhalt periſh with thy Captains, thy Counſellours, and thy Poſterity: ThyStrong men ſhal fal, &c.

The Revelation April 7. 1646.

As I awaked out of ſleep, ſcarce maſter of my ſenſes, a voice ſounded in my ears; *O* Houſe of *Auſtria*, *O* thouHouſe of *Auſtria*, I have born thee, & born with thee, ſo many ages, I have advanced thy glory on high, in the midſt of many nations; with much longanimity of Patience, I expected thy converſion unto me, to me thy Creator. But, thy heart is grown fat, and thy eys are darkned, that neither thy ſelf, nor thy Captains, ſhould ſee their lamentable fall,

and

and ruine, which I have denounced on thee, for the abominations thou haſt committed; thou, and thy Captains, and thy Counſellours, who did ſeduce thee with lyes, and flatteries. O Houſe of *Auſtria*, thou haſt forſaken me, and thrown my Laws behind thy back, and refuſedſt to read them or to hear them; but thou haſt erected Idols of Abominations through thy Cities and Streets; and in thy Temples, and Chauncels, thou haſt ſet up Statues and Images, gilded and painted with beautiful colours. Thou with thy Counſellours, thy Judges, and Princes, haſt neglected my Word, and trampled on Juſtice, Righteouſneſſe, and Mercy; therefore have I brought evill upon thee, and thy Houſe, by ſtirring up many ſtrong Nations againſt thee; over which thou ſhalt not prevail, untill they have utterly rooted thee out, and thy poſterity with thee. In vain, thou leaneſt on a Reed, which is the Houſe of *Spain*. In vain, thou expecteſt aſſiſtance from the *Pope*. The *Bavarian*, & the *Saxon*, and both *Mentz* and *Cullen*, will deceive thee: for they have loſt their ſtrength with thee; for I have riſen up againſt them, and have de-

Vain will be all Expectations from Spain.

livered their powers into their hands who do make War againſt thee; that they may do to thee, as to the Houſe of *Ahab*; and to thy Prieſts, as my ſervant *Elias* to the Prophets of *Baal*.

Having heard theſe words, I pondered a little with my ſelf what anſwer to make; For as often as the Lord pronounced theſe words, *O Houſe of Auſtria*, he pronounced them with ſo great a ſeverity, that I trembled to hear him. After a little pauſe, I ſaid unto him, *Pardon thy Servant, if I aske thee, Wherefore, thou reveal-eſt ſuch things to me?* He anſwered; *Becauſe I have choſen thee to call theſe Nations as with a Trumpet, which I have ſtirred up againſt the Houſe of* Auſtria, *and thoſe wicked Idolaters; and that they may not fail in the Execution of their Charge, untill they have rooted out of the Earth that Progeny of Vipers, and reſtore my Worſhip into the purity of it, as did* David, Solomon, *and* Ezechias *my faithful ſervants. And let all thoſe Nations know, that they alſo with their Armies, are included in my power: But as long as they ſhall keep my Laws, and obſerve my Statutes, and my true Worſhip, and obſerve good Order,*

with mercy, all things ſhall go well with them. But they muſt not imitate the Idolatry and Cruelty of the Houſe of Auſtria, *which deſtroyed the Temples in which my Name was celebrated, baniſhed, and ſcattered thoſe that worſhipped me, and put many of them to Death; and by their Tyranny and Rapine brought a great Deſolation on their own Countries.*

The Revelation, Octob. 10. 1646.

The word of the Lord came unto me again, ſaying; *Although it be not yet come to paſs, which not long ſince I declared to you, yet undoubtedly it ſhall take effect. You that have gone unto the Prince, and ſignified my Will unto him, have done well in it. But becauſe the Prince with his Counſellours would not underſtand it, but made a Peace, he hath gained nothing by it, but the delay of a little Time; which nevertheleſſe ſhall come, and is even at hand; for* Pharaoh *is already come to the ſhoar of the Sea, and his Counſellours know not what Counſel to adminiſter to him; for the deſtruction of the Beaſt muſt begin in* Hungary.

The deſtruction of the German *Empire muſt begin in* Hungary

The Revelation, June 14. 1647.

I will bring my Cogitations to an end, which I have revealed to you. Fly from the Eaſt, the North, and the South, and flock together to deſtroy *Aſſur*, with *Moab*; for now the Hammers and Hatchets, and Spades, and Pick-axes are ready for the pulling down of *Vienna*. All things are ready; the very Gates are open, and it is I that forbid them to be ſhut; and I will forbid it.

The Revelation, Nov. 5. 1647.

When it was every where reported that the Prince was dead, & it was very certain that it was ſo; *Drabritius* being awaked out of his ſleep, and full of horrour, prayed to Almighty God, that, remembring his mercies, and promiſes made to him, he would take away his anger.

The Revelation, Decemb. 4. 1647.

In the morning, after his firſt ſighes and prayers to Almighty God, a Voyce came unto *Drabritius* from the Lord, ſaying, *I am glad of it; for the Terminations of the time are now fulfilled. I have now thrown the ſtrength of* Pharaoh *into the Sea*; *neither*

ther can that ſmoaking Firebrand the Pope, nor that broken Reed the Spaniard, on whom he ſo confidently relyed, do him any good.

The Revelation, May 2. 1651.

It is my pleaſure, *ſaith the Lord*, That the Eaſtern Armies ſhal be ſent to ſtrike a terrour into the great Beaſt; which when the Inhabitants of the *North* and *Weſt* ſhall behold, they ſhall take courage to remove thoſe throughout all *Germany* from their Thrones and Dignities, who did flatter and uphold the Beaſt in his iniquity; but let them bring with them that Ingenuous Lyon from the Houſe of *Frederick* the late King of *Bohemia*.

By the Eaſtern Army the Turk is always underſtood.

The Revelation, Nov. 21. 1658.

The *Turke* alſo ſhall wonder at this work of mine: write therefore to *Adjunctus*, a choſen Veſſel of Grace, to endeavour that the Law of my Word be tranſlated into the *Turkiſh* Tongue; and that the Book be ſent to the *Turkiſh* Emperour. I will rejoyce in this work, that my Word ſhall be revealed to the *Gentiles*. But be you of good Courage, and rely on my protection, which ſhall be preſent with you. Fear none but Me, and perform the Will of your Creator. Be not drawn away

The Bible to be tranſlated into the Turkiſh tongue, and to be given to the Emperor of the Turks.

way by any man, to do any thing against my will; for your Judgements are not as my Judgements, and it is impossible for you to search into my works. It is better for you to be silent, and to rely on me, than to be curious what I will do with this man, or that man; with this Kingdom, or that Nation. For neither the Angels, my servants, although they be alwayes with me; neither do the Spirits, know more than what I reveal unto them.

The Revelation, March 10. 1652.

Drabitius having his thoughts troubled within him all the night, in the morning the voyce of the Lord came unto him, saying, Howl, O howl, thou cursed House of *Austria*, weep and lament; for behold the Arrows of my wrath are flying over to thee, wch I have powred forth from my Throne, to revenge thy iniquities and thy tyranny which thou hast exercised over the Nations committed to thy charge, and over the people who have upheld thee, and maintained thee. Thou, O House of *Austria*, hast made thy self drunk with the blood of many excellent illuminated persons, who have served thee, and given thee good Counsel; but thou hast enforced

ced them from the Land, and Inheritance of their Fathers, raging in thy cruelty, until the day and hour of thy Ruine, which I have appointed for thee; for thou didſt ride upon the Beaſt, and the Beaſt on thee, commanding thee to murder thy Subjects, pull down their Cities, and lay waſte their Countries, without any fear of God, or compaſſion of Man: therefore now the time is come of thy lamentation; for I have heard the cry of the Souls of the ſlain for my Word, crying under the Altar of my Merit. Fly therefore, you Nations of the World, and aſſemble your ſelves together to the Supper of my Anger. Devour the fleſh of the ſlain without mercy, for the Beaſt hath filled up the meaſure of her ſins upon the Nation.

The Viſions, June 5. 1662.

The Lord ſhewed to *Drabitius* the Seſſions of certain Magiſtrates, and the Sentence which they gave on a Woman very tall, but deformed. One of them did put an Axe into the hand of *Drabitius*, and ſaid unto him, *Cut off her head*; which he did, although full of fear; and ſhe did fall

fall to the Earth with ſo great a violence, that he was much affrighted at it; and waking, he prayed. And the Lord ſaid unto him, This is that Whore of *Babylon*, drunk with the blood of the Saints, which I have given to thee to be executed in the ſight of the world; which indeed is not yet fallen, but which ſhall fall, when ever that half-dead perſon ſhall fall, with the *Houſe* ſo known unto thee.

And, after a long ſilence, the Lord ſaid to me again; All my words ſhall be fulfilled, that it may be manifeſt unto *All*, that I am HE who do Speak and Do, who will confound the Counſels of my enemies, and will remove that half-dead perſon from his *Throne*, by electing to me that choſen Veſſel, the King of *France*: for whom, *Germany* ſhall cry out, *VIVAT, VIVAT, VIVAT REX FRANCIÆ, Long live, Long live, Long live the King of* France. Which as ſoon as it ſhall be done by my Command, who am King of Kings, and Lord of Lords, and whoſe Name is Immortality; your former Liberties ſhall be reſtored to you throughout all the WORLD, O you Worſhippers of Me.

The King of France to contribute much to the Liberties of Germany.

The

The Viſion, Aug 8. 1654.

It ſhined very light in the morning, when the Lord ſhewed to *Drabitius* a great Tub, full of Water; whoſe Hoops did break, and the water did run out; when (behold) a company of luſty men, running to ſtop the Veſſel, did indeavour to put on new Hoops; but in vain, for the water began to run out more violently, on every ſide: they therefore lamented amongſt themſelves, they had not looked to it before. *Drabitius* wondred at them all the while, to ſee them ſo vainly to loſe their labour; and pondering with himſelfe what may be the ſignification of it, the Lord ſaid unto him; *Write*, I have ſhewn thee, the Great Tub, into which the Nations of the Earth were gathered, and I reduced them into one Spirit for the performance of my work, of which the Southern Parts have but little underſtanding, but they ſhall be taught by the *Weſtern*; for behold no Hoops nor bounds of humane capacity, nor all the Counſels of my adverſaries ſhall be any impediment to me: that my Reſolutions againſt

againſt *Babylon*, and the Whore ſitting on the Beaſt, ſhall not proceed: Behold, how in this Land, they combined and ſpoke Counſels together, to put a ſtop to the great work which I have in hand; but all in vain: For my Armies ſhall break forth upon them like a Deluge, neither ſhall any man ſay: *How is this done?* but onely, *THE TIME OF DESTROYING, AND ROOTING UP, IS COME*; which they, who throughout all *Europe* were afflicted by Antichriſt, did earneſtly expect. Happy be they, who taking the Plagues out of my hands ſhall throw them on the wicked and ungodly. You O Kings, Princes, and Commanders of my Army, & you my Servants, the Miniſters of my Goſpel: Throw your net into the Sea, not onely on the right ſide of you, to fiſh for the *Jewes*, the reliques of the fruites of my Summer, the Remainders of my Vintage; but on the left ſide, on the Nations of *Turky*, and *Tartary*, and other places beyond the Seas; For I have opened my priſons, and healed your wound, that you may be admitted to the Banquet in the Houſe of my

Turks and Tartars as well as the Jews to be converted.

my Church, where you ſhall be fed with hid treaſures. Happy be they, who according to my Commandment ſhall give you this food. You are now come within the doors of the times appointed by me. Excellent are the things, and above the reach of your underſtandings, which I do offer by my witneſſes.

The Viſion of Drabicius *concerning the Jews and Turks.*

Drabicius in a Viſion beheld a moſt ſtately houſe, in which were many Parlours, in one whereof ſate a Princeſs admirable for her beauty; and he heard a voice ſaying to him, My ſervant, I have ſhewed you my houſe on Earth, which is my Spouſe the Church. Many rooms in it are yet empty and void of thoſe perſons which ought to be brought unto it, and thoſe are the *Jews* and the *Turks*, and many other paople ignorant of the worſhip of the true God, and the Goſpel of the Lord Jeſus, who are now all to acknowledge me, and to come within the pales of my beloved Spouſe.

The Vision concerning the calling of the Jews, and the Government of the Church after the destruction of the Empire of Germany *and the Pope of* Rome

The Lord said unto *Drabicius*, The time is now come that I will renew the face of the Earth, and begin it with the people of the *Jews*: and it is my will to have their fabulous Books taken from them and burned among all the Nations throughout which I have dispersed them; and that they shall be informed by the Ministers of my Gospel in the exercise of the true Religion, and that those who continue obstinate amongst them shall be put to death without mercy. The *Anabaptists* may be received into the Communion of the Church, but on this condition, that for the time to come they do not separate themselves from the body of it, but frequent the congregations, and hear there the appointed Pastors, according to the *Rite* of Apostolical succession; for I am the living God, and I will be worshipped with unanimity of heart by all that serve me. I will indure

The rules for Anabaptists.

dure no more Sects nor Diviſions in the whole world: I will have a Reformation amongſt the Idolatrous Miniſters of the whore, and thoſe that ſhall be found to be refractory ſhall be put to death without mercy, for I will not have the leaſt root left of the Papal Doctrine in any Nation. And after the deſtruction of the Beaſt, I will that there be but One Order and Government of the Church amongſt all Nations, and that the Miniſters of the Goſpel be One in Life and Doctrine, and Rites of Diſpline, and that the Biſhops and Paſtors have Wives, and that conſiderable maintenance in every Church be provided for them, *&c.*

The chief ſcope of all theſe Revelations being to invite men to attend the judgements of God in his puniſhments of the ſins of the world, and to be worthy of his mercies, which in this laſt Age he will pour fourth on all mankind; it will become us mutually to admoniſh one another to repentance, and to increaſe our Faith in the promiſes of God, and to inflame our mutual charity to pray for one another, & all for all, that we may all be made partakers of ſo unſpeakable a mercy:

FINIS.